

THE
CHRISTIAN
REMEMBRANCER.

APRIL, 1831.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *The Life of Reginald Heber, D.D. Lord Bishop of Calcutta. By HIS WIDOW. With Selections from his Correspondence, Unpublished Poems, and Private Papers; together with a Journal of his Tour in Norway, Sweden, Russia, Hungary, and Germany, and a History of the Cossaks.* 2 vols. 4to. Pp. xv. 684; viii. 636. London: Murray. 1830. Price 3*l.* 13*s.* 6*d.*
2. *The Last Days of Bishop Heber. By THOMAS ROBINSON, A.M. Archdeacon of Madras, and late Domestic Chaplain to his Lordship.* Madras: and London: Jennings & Chaplin. 8vo. Pp. xii. 355. 1830. Price 9*s.*
3. *Sermons preached in England, by the late Right Reverend Bishop Heber, D.D.* Second Edition. London: Murray. 1821. 8vo. 9*s.* 6*d.*
4. *Sermons preached in India, by the late Right Reverend Bishop Heber, D.D.* London: Murray. 8vo. 9*s.* 6*d.*

(Continued from p. 143.)

OF the character of Heber (the next subject which we purposed to examine) we shall observe generally, that its most eminent features may be embraced in one description—the love of God and the love of man. If we may be allowed to borrow a felicitous expression from the Quarterly Review, we shall say (with the same protest against misrepresentation) that “Heber was born a Christian.” We have already seen in what spirit he received an academical honour, which, to most young minds, would have been almost intoxicating. But the germination of this principle is visible at a much earlier period. When three years old, travelling with his parents on a stormy day, and in a mountainous country, his mother proposed to

leave the carriage and walk. Little Reginald immediately observed, "Do not be afraid, mamma! God will take care of us."

He very early became sensible of the necessity and importance of prayer, and was frequently overheard praying aloud in his own room, when he little thought himself within reach of observation. His sense of his entire dependence upon God, and of thankfulness for the mercies which he received, was deep, and almost an instinct planted in his nature; to his latest hour, in joy as in sorrow, his heart was ever lifted up in thankfulness for the goodness of his Maker, or bowed in resignation under his chastisements; and his first impulse, when afflicted or rejoicing, was to fall on his knees in thanksgiving, or in intercession for himself, and for those he loved, through the mediation of his Saviour.—Vol. I. pp. 3, 4.

Heber's, indeed, was a piety of the rarest, as well as purest kind. His zeal was in the highest degree fervent, yet it was perfectly intelligent, and wholly untinged with enthusiasm. It was that pure spirit of "quietness and confidence" which breathes in the offices of the Church which he adorned. It was that redundant well-spring of love, which pours forth its gratitude to the Creator upon his sentient creatures.

His philanthropy, like his piety, was manifested at a very early age. The following account refers to his thirteenth year:—

His natural benevolence and charitableness were fostered, and, as far as possible, directed by his parents. Though much disliking cards, he would occasionally, when at home, join in a round game with his young companions, because it was the rule of his family to give the winnings to the poor; and he was always ready to promote every plan which was suggested for such an object. Of his own money he was so liberal, it was found necessary to sew the bank notes, given him for his half-year's pocket-money at school, within the lining of his pockets, that he might not give them away in charity on the road. On one occasion, before this precaution had been taken, he gave all the money he possessed to a poor man, who stated that he was a Clergyman, but that, having lost his sight, he lost his curacy, and his means of subsistence. This person afterwards found his way to Malpas, and from his recognition by the servant who had attended Reginald to school, this act of beneficence was made known to his parents, for of his own deeds he never boasted; and, as was remarked by the old servant, who mentioned the circumstance, "his left hand knew not what his right hand did."—Vol. I. p. 7.

This disposition in after life was only enlarged, methodized, and regenerated. Few passages of the "Life" are more interesting, or more expressive of Heber's perfect love of his fellow-creatures, and none are more favourable specimens of his relict's literary powers than that which we subjoin.

After his marriage, Mr. Reginald Heber settled on his rectory, and entered, at first unassisted, on the cares of a large parish. His first act was to extend through the year an afternoon sermon, which had, till then, been confined to the summer months. In order to devote himself more entirely to the discharge of his parochial duties, he, in a great measure, withdrew from the society of that world by which he was courted (though with the friends of his youth he kept up occasional intercourse and frequent correspondence,) and he made those talents which, in almost every sphere of life, would have raised him to eminence,

subservient to the advancement of Christianity, and to the spiritual and temporal good of his parishioners. He became, indeed, their earthly guide, their pastor, and friend. His ear was never shut to their complaints, nor his hands closed to their wants. Instead of hiding his face from the poor, he sought out distress; he made it a rule, from which no circumstances induced him to swerve, to "give to all who asked," however trifling the sum; and wherever he had an opportunity, he never failed to inquire into, and more effectually to relieve their distress. He could not pass a sick person, or a child crying, without endeavouring to soothe and help them, and the kindness of his manner always rendered his gifts doubly valuable. A poor Clergyman, near Hodnet, had written a poem, from which he expected great emolument. Mr. Reginald Heber, to whom the MS. was sent, with a request that he would assist in getting it through the press, saw that its sale would never repay the expenses of publishing it; he, therefore, sent the Clergyman some money, and while recommending him not to risk so great a sum as the printing would cost, spoke so delicately on its deficiencies (having, as he said, a feeling for a *brother poet*), that the poor man could not be hurt at the manner in which the advice was given.

Mr. Reginald Heber possessed, in its fullest acceptation, that "charity which hopeth all things." He not only discountenanced every tendency to illiberal or ill-natured remarks, but had always a kind and charitable construction to put upon actions which might, perhaps, more readily admit of a different interpretation; and when the misconduct of others allowed of no defence, he would leave judgment to that Being, who alone "knoweth what is in the heart of man."

In his charities he was prodigal; on himself alone he bestowed little. To those whose modesty or rank in life made secrecy an object, he gave with delicacy, and in private; and, to use the words of one who had been for some years his companion and assistant, and whose pastoral care the people of Hodnet feel as a blessing, "many a good deed, done by him in secret, only came to light when he had been removed far away, and, but for that removal, would have been for ever hid; many an instance of benevolent interference, where it was least suspected, and of delicate attention towards those whose humble rank in life is too often thought to exempt their superiors from all need of mingling courtesy with kindness." The same feeling prevented his keeping any person waiting who came to speak with him. When summoned from his favourite studies, he left them reluctantly to attend to the business of others; and his alacrity increased if he were told that a *poor* person wanted him, for he said that not only is their time valuable, but the indigent are very sensible to every appearance of neglect. His charities would, of themselves, have prevented his being rich in worldly goods; but he had another impediment to the acquisition of riches, an indifference as to his just dues, and a facility in resigning them, too often taken advantage of by the unworthy. If a man who owed him money could plead inability to pay, he was sure to be excused half, and sometimes all his debt. In the words of the writer just quoted, "the wisdom of the serpent was almost the only wisdom in which he did not abound." When money was not wanting, he advised and conversed with his parishioners with such cheerful kindness, and took so much interest in their concerns, that they always rejoiced to meet him, and hailed with joy his visits to their houses.

He had so much pleasure in conferring kindness, that he often declared it was an exceeding indulgence of God to promise a reward for what carried with it its own recompense. He considered himself as the mere steward of God's bounty, and felt that, in sharing his fortune with the poor, he was only making the proper use of the talents committed to him, without any consciousness of merit. Once, when a poor woman, to whom he had given three shillings, exclaimed, "The Lord reward you, and give you fourfold," he said, "How unreasonable are the expectations of men! This good woman's wish for me, which sounds so noble, amounts but to twelve shillings; and we, when we give

such a pittance, are apt to expect heaven as our reward, without considering how miserable a proportion our best-meant actions bear to the eternal recompense we are vain enough to think we deserve!" Thus, surrounded by his family, with a neighbourhood containing men capable of appreciating his talents, beloved by his parishioners, and loving all about him, silently, but beneficially, flowed on the first years of his ministry, only varied by occasional visits among his friends. His letters during this period will best pourtray his feelings, his pursuits, and his wishes.—Pp. 355—358.

Heber was a Nathanael, in whom was no guile; and he fell into the most common error of generous nature, that of believing all other men as pure and guileless as himself. Hence may be explained many parts of his conduct, which have been distorted with party views. It is evident, as we shall have occasion to notice, that this disposition in his nature was sedulously improved by those whose object it was to obtain currency for their opinions, and indemnity for their acts, from the warrant of his name. Things were represented to him rather as they ought to be, than as they were, and Heber never questioned the singleness and sincerity of the representation. We shall have an opportunity, in the last division of our subject, of illustrating this position by actual instances. But this interesting subject, we must reserve for our next number.

ART. II.—*A New Translation of the Book of Psalms, from the Original Hebrew; with Explanatory Notes.* By WILLIAM FRENCH, D.D. Master of Jesus College; and GEORGE SKINNER, M.A. Fellow and Tutor of Jesus College. London: Murray. 1830. pp. 253. Price 8s.

(Continued from p. 153.)

IN resuming our remarks on this volume, we shall first lay before our readers a few miscellaneous passages, which appear to us to deserve notice, and then proceed to the more important subject of prophetic interpretation. The beginning of Ps. iv. gives us the following translation and note:—

When I call, answer me, O God of mine innocency.

Of mine innocency.—i. e. of me innocent. Compare Ps. vii. 8. Ps. xvii. 1. and Ps. xxxv. 27.

Now we conceive that the words אֱלֹהֵי צְדִיקִי, are nothing but an instance of a very common Hebraism, with which our authors are, on most occasions, perfectly familiar. If the expression צְדִיקִי אֱלֹהֵי, the version which our authors have given, why is not this phrase, which is a complete parallel to it, translated, "O my righteous God?" The passages referred to in the note, though expressing something like the sentiment which our authors have extracted from these words, are not similar in point of construction; and therefore are nothing to

the purpose. The oversight is the more remarkable, because, in verse 5 of this very Psalm, we meet with the words זָבַחַי זִבְחֶיךָ, which they have rendered exactly according to the idiom we propose, "Offer righteous sacrifices."*

Again, the opening of Ps. vii. seems to call for some observation.

PSALM VII.

1 JEHOVAH, my God, with Thee do I take refuge.

Save me from all my persecutors and deliver me;

2 Lest they, like a lion, tear me in pieces,

While there is no one to rescue, no one to deliver.

3 JEHOVAH, my God, if I have done this—

If there be iniquity in my hands—

4 If I have requited with evil him who was at peace with me—

Or if I have stripped mine adversary to utter destitution,

5 Let the enemy pursue and overtake me;

Let him cast me alive to the ground and trample upon me,

Yea let him bring down my glory to the dust, to dwell there.

3 *this*—with which my persecutors charge me.

—*in my hands*—i. e. if I have taken any wicked thing in hand.

4 *to utter destitution*—so as to expose him to nakedness and extreme want.

5 *cast me*, &c.—Heb. *trample upon my life to the ground*. So, in Ps. lxxxix. 39.

"Thou hast profaned his crown to the ground" means "Thou hast cast his crown to the ground and profaned it." The expression, in its complete form, "he cast him down to the ground, and stamped upon him," occurs Dan. viii. 7.

—*bring down*, &c.—The construction of this line is precisely similar to that of the preceding.

—*my glory*—Compare Ps. lxxxix. 39.

The original of the third and fourth lines is this:—

פְּדוּשָׁרָה כְּאֶרְיָה בְּפִשִּׁי
פָּרַק וְאִין מְשִׁיל

which the Chaldee paraphrast and Jerome translate in the same manner as our authorized English versions:—

Lest he tear my soul, like a lion,

Rending it in pieces, while there is none to deliver.

But the Septuagint translates the passage thus:—

μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου,

μηδ' ὄντος λυτρουμένου, μηδ' ἐσώζοντος.

which is followed by the Old Latin,

Nequando rapiat ut leo animam meam,

Dum non est qui redimat, neque qui salvum faciat.

by the other versions derived from the Septuagint, and also by the Syriac. It is supposed, therefore, that the Hebrew copies used by these translators, read the passage differently from the modern manuscripts; viz.

* See Professor LEE's Hebrew Grammar, p. 318, line 6.

פְּרוֹטִיפֶל כְּתוּבָה בְּפֶשֶׁי
אֵין לִרְק וְאֵין מִצִּיל

Hence some critics propose to correct the Hebrew text, by the insertion of this negative אֵין, at the beginning of the second line. But, as there is no one Hebrew manuscript yet discovered, which sanctions the alteration, it is confessedly a conjectural emendation, suggested by the ancient Versions. This conjecture has not been universally adopted by modern critics; for Rosenmüller argues against it at considerable length, and the Lexicons, both of Simonis and Gesenius, under the word פָּרַק, produce the passage before us as an example of the sense, "to lacerate," or "tear to pieces." Yet this conjecture is adopted by our authors. Now we earnestly request our readers to turn to the paragraph, which we have extracted from the preface of this book, (p. 146, last No.) and ask themselves, whether the principle there assumed, about the general integrity of the Hebrew text, be not robbed of one of its main pillars; nay, whether it be not utterly overthrown, when these gentlemen, who declare that "they have not paid any regard to the unwarranted alterations which have been but too often rashly hazarded" by preceding interpreters, have advanced no further in their work than the beginning of the Seventh Psalm, before they are compelled absolutely to abandon their own theory as untenable, and to adopt a very bold conjectural emendation, which completely alters the meaning of the clause in which it is introduced? Houbigant himself has gone no further; he has only applied the principle, which our authors have here admitted, viz. that of conjectural emendation, suggested by the ancient versions, to a greater number of instances. And notwithstanding the censure which the Preface to this volume pronounces on rash and unwarranted alterations, we may fairly say, that as far as the present Translators are concerned, the motion for a radical reform in the Hebrew text is carried; and the bill has only to be sent to a committee of the whole house, in order that they may settle its details. We shall therefore henceforward propose freely such clauses, as in our judgment ought to be introduced, and shall expect that each clause is to be separately argued upon its own merits, and not to be again negatived by a recurrence to that Jewish dotage, the integrity of the Hebrew text.

But we must proceed to another passage in this Psalm. The eighth line has been a stumbling-block in the way of commentators and translators, from time immemorial; and, as we mean to suggest a new translation of it, we beg leave, in order to save our readers the trouble of reference, to insert the whole passage, in the Hebrew, the Greek, and the Old Latin. The line which creates all the difficulty is marked by an asterisk.

אֶבְשִׁיתִי זֶמֶת	יְהוָה אֱלֹהֵי
אֶבְשִׁיתִי זֶמֶת	אֶבְשִׁיתִי זֶמֶת
יְהוָה אֱלֹהֵי	יְהוָה אֱלֹהֵי
יְהוָה אֱלֹהֵי	יְהוָה אֱלֹהֵי
יְהוָה אֱלֹהֵי	יְהוָה אֱלֹהֵי

Kóris ó Theós mou,

εἰ ἐποίησα τοῦτο,

εἰ ἐστὶν ἀδικία ἐν χερσὶ μου,

εἰ ἀνταπέδωκα τοῖς ἀνταποδιδούσι μοι κακά·

*ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου κενός,

καταλείψαι [ἔρα] ὁ ἐχθρὸς τὴν ψυχὴν μου καὶ καταλίθοι,

καὶ καταπατήσῃ εἰς γῆν τὴν ζωὴν μου,

καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσῃ.

Domine, Deus meus,

Si feci istud,

Si est iniquitas in manibus meis,

Si reddidi retribuentibus mihi mala;

*Decidam merito ab inimicis meis inanīs,

Persequatur inimicus animam meam, et comprehendat,

Et conculcet in terrā vitam meam,

Et gloriam meam in pulverem deducat.

This Latin translation of the line in question, agrees with the version of the Arabic and Æthiopic; but the other versions, ancient and modern, exhibit very extraordinary varieties.

Chaldee, Et afflxi eos qui me angebant frustra:—

Syriac, Sique oppressi adversarios meos absque causā:—

Aquila, εἰ ἀνέπρασα τοὺς θλίζοντάς με ματαίως:—

Jerome, Et dimisi hostes meos vacuos:—

Venema, Et nudum executiam inimicum meum:—

Houbigant, Aut inimicum meum sine causā oppressi:—

Dathe, Aut mihi immerito adversantem oppressi:—

Rosenmüller, Si mihi immerito adversantem spoliavi:—

Ferrand, quoted by Rosenmüller,

Opto, ut inimicis meis succumbam, spe frustratus:—

English authorised versions,

(Yea, I have delivered him that without cause is mine enemy):—

Street, When I was set free from those that were mine enemies without reason:—

Durell, If I have taken up arms without cause against my enemy:—

Horsley, Or, without provocation, have plundered my greatest enemy:—

French & Skinner, } Or if I have stripped mine adversary to utter destitution.

Our readers may be a little amused at this charming variety; yet we hope they will pardon our temerity in attempting to add to the list. They will perceive, then, that the whole passage forms one long sentence, divided into two members. Let them also mark the change in the construction which takes place at this line; in the Hebrew, from **DS**, with a perfect tense, to **י**, with an optative, and the same in the Greek and Latin; and they will at once perceive

that this line belongs, not to the first, but to the second member ; and that all the versions quoted, except the Greek, the Latin, and that of M. Ferrand, have made the pause in the middle of the sentence, in the wrong place. Now let us examine the Hebrew words :—there will be no question but that צִדְרִי means “my enemy,” and רִיקָם, “frustra,” “in vain :” the only difficulty lies in the word אֶחָדָה. Now חָלַץ signifies “to draw,” in a variety of senses ; hence, in *pihel*, “to rescue,” or “deliver :” it also signifies, “to withdraw one’s-self.” Hosea v. 6. And hence, in *pihel*, “to rescue one’s-self,” “to elude pursuit,” “to skulk away.” We hope our readers will not be shocked at the homeliness of this thorough English word, for it most admirably expresses the sense of this passage :—“If I am guilty of the charge brought against me, then let all my attempts to escape from my enemy be in vain.” Hence we should translate the whole passage thus :—

JEHOVAH! my God!
 If I have done this,
 If there be iniquity in my hands,
 If I have repaid evil to him that was at peace with me;
 Then let me skulk from my adversary in vain,
 Let the enemy pursue my soul, and overtake it;
 Yea, let him tread my life down upon the earth,
 And lay mine honour in the dust.

It will be observed that, in the last lines of the sentence, we prefer the old version to that of our authors. Indeed, their last lines are an example of what we have before called unwieldy circumlocution. And this deviation from the old versions appears unnecessary in the present instance, — for שָׁכַן signifies “to lie,” or “sit,” and therefore its *hiphil* is, “to lay,” or “set.” And the word “lay” fully expresses the sense.

It should also be observed that, in the sixth line of the Septuagint translation, we have printed the word *apa*, as an interpolation ; and such it evidently is : it appears in the Alexandrine text, but not in the Vatican ; and as there is nothing in the Hebrew to correspond to it, we are justified in concluding that, like the word, “Then,” in our Prayer Book version, it has crept in by the wrong construction of the passage.

It may be worthy of remark that Houbigant, and others who follow the Syriac version of the above passage, adopt a conjectural emendation of the text, ואלחצה from לחץ. We conceive that the Chaldee furnishes a more simple solution : its version is דִּחְקִית; but, what this means, who will explain ? To the ear, however, it would become דִּחְקִית, the regular preterite from דָּחַק, “to oppress.” We notice this, not so much for its own sake, as for the purpose of remarking

the danger of adopting conjectural emendations in defiance of the Septuagint.

There is another verbal peculiarity in the present version of the Psalms, which, by its frequent recurrence, has attracted our notice; and which, though perhaps trifling in itself, is, from its continual repetition, worthy of observation:—the translation of the little word כִּי. Perhaps, at the beginning of a sentence, this word, like the Greek γὰρ, may be accurately rendered “truly;” but surely no one will deny that its proper sense is “because” or “for.” But, as in the case of כִּי, the English word “truly” has been adopted by our authors almost to the total exclusion of the primary meaning of the word. For example:—

PSALM LXXV.

- 4 Therefore I say unto the arrogant: Be not arrogant;
And unto the wicked: Raise not up your horn—
- 5 Raise not up your horn on high,
Speak not with a haughty neck.
- 6 For neither from the east, nor from the west,
Nor from the south, cometh exaltation.
- 7 Truly, God is Judge,
He casteth down one, He raiseth up another.
- 8 For there is a cup in the hand of JEHOVAH,
And wine which is strong;
He poureth in, He filleth to the brim,
And he holdeth it forth.
Doubtless, they shall suck up its dregs,
All the wicked of the earth shall drink them.—P. 126.

In the original, the sixth, seventh, and eighth verses, all begin with כִּי; and in the seventh, more strongly than in either of the other two, this conjunction introduces the cause of the assertion in the preceding sentence. Why does not promotion come from the east or the west, the north or the south, but because God putteth down one, and setteth up another? because “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will?” But this connexion is lost in the present translation. How much more accurate and expressive is the version of our Prayer Book!

And why?—God is the judge;
He putteth down one, and setteth up another.

Having thus considered the present translation of the Psalms merely in a grammatical point of view, and without reference to the prophetic character of its contents, we shall now resume this latter subject, and proceed to a review of the manner in which our authors have treated the Book of Psalms when regarded in this light. And, as an introduction to this part of our subject, we beg to repeat a distinction which we before made between those Psalms, which are quoted in the New Testament as prophetic, and those quoted in a different character. For example, 2 Cor. ix. 9, is a quotation of Ps. cxii. 9.

Yet surely no one will imagine that the Apostle meant to adduce this Psalm as a prophecy of the collection made among the Churches of Macedonia and Achaia for the poor saints which were at Jerusalem. Again, 2 Cor. viii. 15, is a quotation of Exod. xvi. 18; but the passage is not quoted as prophecy. In the same manner, in Rom. x. 18, the Apostle quotes Ps. xix. 4: but not as prophecy. For the drift of his reasoning is this, that although faith in the revealed gospel of Jesus Christ could only come by hearing, and hearing by some word preached, yet in every age the works of creation had been the silent preachers of the true God to every creature under heaven. And, being led by his train of argument to make this statement, he chose to add strength to his reasoning, and beauty to the manner of conveying it, by quoting, from the scriptures of the Old Testament, a passage which literally expresses the same thing. Many of the early Fathers, however, not understanding the Apostle's argument, and always prone to find mystical meanings in the Old Testament, separated the passage in the Epistle from its context, and misapplied it to the Apostles and early preachers of the gospel; and thence inferred that the nineteenth Psalm was prophetic of Jesus Christ and his Church. In this interpretation they have been followed by many modern commentators: but in our judgment the present Translators have acted wisely in taking no notice of this quotation in their notes on Ps. xix.

But now let our readers compare this quotation with a few others in the New Testament. For instance, let them turn to Acts ii. and observe the occasion on which St. Peter introduces the sixteenth Psalm, and the manner in which he explains it and reasons upon it: then let them turn to Acts xiii. and read the whole passage (ver. 14—41.), and mark St. Paul's mode of arguing from this same Psalm. And then let them say whether these Apostles do not, in clear unequivocal terms, affirm these three points;—1. That the passage quoted is, in its proper, and literal, and primary sense, a prophecy that some man would rise from the dead;—2. That this prophecy had *not* been accomplished in the person of David;—3. That this prophecy had received its one, entire, absolute fulfilment in the resurrection of Jesus? If this question must be answered in the affirmative, does it not obviously follow that any commentary or interpretation which should, in any manner or degree whatsoever, apply this prophecy personally to David, would have been regarded by the Apostles as a direct perversion of scriptural truth? In the same manner, whoever will compare Ps. ii. with Acts iv. 23—31, and Heb. i. 5. v. 5; Ps. viii. with Matt. xxi. 15, 16, and Heb. ii. 6—10; Ps. xlv. with Heb. i. 8, 9; Ps. lxviii. with Ephes. iv. 7—16; Ps. lxix. with Rom. xi. 7—10; Ps. cx. with Matt. xxii. 41—46; and several other parallels, with which our readers are doubtless familiar, can

scarcely fail of arriving at the conclusion that these passages are quoted as strict and literal prophecies. And with regard to all such quotations, there appears to us no middle course whatever between bowing with the humility of little children to the authority of these inspired interpreters, adhering steadily to the meaning which God has been pleased to reveal by them, and using the talents and acquirements with which He may have endowed us, in an unfeigned endeavour to make out the sense of the whole Psalm consistently with the explanation here given; or exalting our own opinion above the express declaration of the written word of God. This is *our* deliberate conviction: but let us see in what light our authors regard this important class of Psalms; and what deference they have paid to those authoritative interpretations of them, which the inspired writers have recorded for our instruction.

It will be seen, by a reference to the passage from their Preface, quoted in page 146 of our last number, that though our authors have made "Scripture its own interpreter," so far as to compare carefully all the passages of the Old Testament which could, in any way, throw light upon each other, the comparison of those passages in the Old and New Testaments which confessedly relate to the same subject, and therefore have a more intimate connexion than that which exists between any two texts whatever in the Old Testament, is one mode of arriving at the truth, which they have completely overlooked; and that, while they have consulted the ancient versions, the kindred dialects, interpreters and commentators, ancient and modern, Jewish and Christian, the *inspired* interpreters, whose commentaries are to be found in the pages of the New Testament, have been so little regarded as to be considered unworthy to occupy even the lowest rank in their enumeration of the direct and subsidiary aids for "ascertaining the true import of the Psalmist's language." This fact speaks volumes. It is mere trifling to say that our authors were in search only of the grammatical meaning of the Hebrew words. Words are the signs of thought; and if it has pleased God to employ one of His servants to express His thoughts, and another to explain the words of his predecessors, there can be no alternative between submitting absolutely and unreservedly to the explanation thus given, or of making ourselves wiser than God. It is utterly impossible for any man to believe that the Holy Spirit of God has uttered, by the mouth of his servant Peter or Paul, the interpretation of his own words as uttered "by the mouth of his servant David," and yet to attempt explaining the prophet without reference to his interpreter. It is true that our Saviour and his Apostles do not deal in philological disquisitions upon the Hebrew words: but surely it is possible that the divine light which bursts from them might so elucidate the general meaning of a sentence, and thence of the whole Psalm in which it occurs, as to enable

the student at one glance to see through all the apparent grammatical difficulties which, but for such illumination, must ever remain hid in impenetrable obscurity. Our authors, however, appear to have thought otherwise: and the effect of the principle, or rather of the want of principle, by which they have been guided, is precisely such as might have been anticipated. For while in some of the Psalms they have reflected the light derived from the "Sun of righteousness" with clear and unclouded brilliancy, they have in others dimmed its brightness, and in others altogether shut out its rays, and toiled on in utter darkness;—darkness which they themselves must have felt;—darkness rendered only the more visible by the gleams and flashes which occasionally enlightened their path.

PSALM XL.

This Psalm is prophetic of the sufferings of Messiah.

PSALM CX.

This Psalm is prophetic of the triumphs to be achieved by Messiah, and of the perpetual Priesthood vested in Him by Jehovah.

But in neither of these Psalms is there any reference or allusion to the authority on which this interpretation rests; an omission, the more worthy of remark, because similar notes appear on other Psalms, leading us to suppose that, in the opinion of our authors all these interpretations stand on equal ground.

PSALM XXI.

In Thy strength, JEHOVAH, the King rejoiceth,
In Thy salvation how greatly doth He exult!

the King—the promised King, Messiah.

PSALM LXXII.

O GOD, give Thy judgments unto the king,
And Thy righteousness unto the king's son!

- 1 Grant that Solomon, who is "the king," and also the "king's (David's) son," may exercise righteous judgment over his people.
- 2 In the remainder of the Psalm, the Psalmist takes occasion, from the prosperity of Solomon's reign, to describe prophetically the blessings of Messiah's future kingdom.

Now, without doubting for a moment whether Psalms xxi. and lxxii. be prophecies, we conceive that some notice ought to be taken of the source from which this interpretation is derived. For if, as in these instances, the mere human opinions of the Fathers of the Jewish Church are to be raised to an equality with the declarations of inspired Apostles, it will be an easy matter to advance them one step higher, and again "make the word of God of none effect by their traditions." As we prefer giving our readers one Psalm entire, rather than a variety of detached specimens, we select the following as an example of what our authors might have done, had they been content to take Scripture for their universal guide.

PSALM XLV.

- 1 MY heart is overflowing with a goodly theme;
I will recite my song, made in honour of the King.
May my tongue be as the pen of a skilful scribe!
- 2 THOU art exceedingly beautiful, beyond the sons of Adam;
Grace is diffused upon Thy lips;
Therefore hath God blessed Thee for ever.
- 3 Gird Thy sword upon Thy thigh, O mighty Warrior;
Gird on Thy splendour and Thy majesty.
- 4 And in Thy majesty, ride on and prosper
In the cause of truth, meekness and righteousness;
And let Thy right hand teach Thee dreadful deeds.
- 5 Sharp-pointed are Thine arrows,
They enter the hearts of the enemies of the King.
The nations fall beneath Thee!
- 6 THY throne, O God, is for ever and ever;
The sceptre of Thy kingdom is a sceptre of rectitude.
- 7 THOU lovest righteousness and hatest iniquity,
Therefore hath God, Thy God, anointed Thee
With the oil of gladness, above Thy fellow-kings.
- 8 Myrrh, aloes, and cassia perfume all Thy garments,
Brought out of palaces, rich in Armenian ivory, to adorn Thee.
- 9 Bearing Thy precious treasures, appear the daughters of kings;
At Thy right hand the queen-consort hath her station,
Arrayed in gold of Ophir.
- 10 Attend, O daughter, and observe and incline thine ear,
And forget thine own nation and the house of thy father,
- 11 So shall the King be enamoured of thy beauty;
Because He is thy Lord, bow thyself down before Him.
- 12 The princess of Tyre shall bring thee presents;
The wealthiest of the nations shall propitiate thy favour.
- 13 All-glorious is she, the daughter of a king, within the palace;
Her raiment is embroidered with gold.
- 14 In robes of needle-work she is conducted unto the King;
The virgins in her train,
Her companions, are brought unto Thee.
- 15 They are conducted with joy and exultation;
They enter into the palace of the King.
- 16 "In the place of Thy fathers, Thou shalt have children;
"Thou shalt constitute them princes over all lands.
- 17 "I will cause Thy Name to be remembered,
"Through all succeeding generations;
"Therefore shall the nations praise Thee,
"For ever and ever."

PSALM XLV.

This Psalm is prophetic of the future triumphs of the Messiah's kingdom. It also describes in glowing language, borrowed from the manners of an eastern court, the nuptial feast of the King. The bride is a type of the Church of Christ. Compare Revel. xix.

1 *goodly theme*—Heb. *a good matter*.

— *my song, made in honour of*—Heb. *my works upon*.

2 *beautiful*—In ver. 7. this characteristic is shewn to be moral excellency.

— *Grace, &c.*—This refers to the divine power of Messiah's teaching, and to the extraordinary effect produced upon His hearers. "And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth." Luke iv. 22.
"The officers answered, Never man *spoke* like this man." John vii. 46.

3 *Thy splendour, &c.*—Compare Ps. xciii. 1. and civ. 1.

- 4 *teach Thee*—i. e. enable Thee to achieve.
 5 *They enter*—Heb. (Thine arrows are) in.
 6 *O God*—Messiah is here addressed as God. "His name shall be called Wonderful, Counsellor, the mighty God, &c." Isa. ix. 6.
 7 *above Thy fellow-kings*—"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revel. xix. 16.
 8 *perfume all Thy garments*—Heb. (are) all Thy garments.
 —*brought out of*—Heb. out of. Compare Ps. vii. 5. Notes 1 and 2.
 —*adorn*—Heb. gladden.
 9 *Bearing Thy precious treasures, appear*—Heb. With Thy precious things (come). i. e. With the costly offerings made to Thee, come, &c. Captive women graced the court of a conqueror.
 —*Arrayed in*—Heb. in. See ver. 13.
 —*gold of Ophir*—The distant lands, Ophir and Armenia, are probably named as well to shew the great extent of Messiah's dominion, as to point out the fine quality of the gold and ivory possessed by the King.
 10 *O daughter*—Upon this appellation consult Ps. xxxiv. 11. Note 1.
 —*thy father*—thy royal father. See ver. 13.
 11 *enamoured of Thy beauty*—i. e. delighted with thine excellency. See ver. 2. Note 1.
 "Christ loved the Church and gave Himself for it...that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephes. v. 25, 27.
 12 *propitiate thy favour*—Heb. soften thy countenance.
 13 *she*—i. e. the queen-consort. See ver. 9.
 —*within the palace*—Heb. within. i. e. in the inner chambers, the apartments appropriated to women.
 —*is embroidered, &c.*—Heb. is of embroidery of gold.
 16—This and the following verse contain God's promise of future and perpetual dominion to King Messiah. Compare Ps. lxxii. 17.
 —*children*—The whole Christian race is the fruit of this mystical union of Christ with His church.

O si sic omnia! Would that our duty did not call upon us to exhibit the contrast!

PSALM VIII.

- 1 O JEHOVAH, our Lord,
 How glorious is Thy name throughout the earth!
 Thou, who displayest Thy glory in the heavens,
 2 Hast asserted Thy power by the mouth of sucking infants,
 Because of Thine enemies,
 So as to still the vengeful foe.
 3 When I contemplate Thy heavens, the work of Thy fingers,
 The moon and the stars, which Thou hast framed: (I say)
 4 What is feeble man,
 That Thou shouldest bear him in mind!
 And what the son of man,
 That Thou shouldest bestow upon him Thy regard!
 5 Yet Thou hast made him but a little lower than God,
 And Thou hast crowned him with majesty and honour!
 6 Thou hast given him dominion over the works of Thy hands,
 Thou hast put all things under his feet!
 7 All sheep and oxen;
 And, moreover, the beasts of the field,
 8 The birds of the air and the fishes of the sea—
 Every creature which traverseth the paths of the ocean!
 9 O JEHOVAH, our Lord,
 How glorious is Thy name throughout the earth!

PSALM VIII.

In the early part of this Psalm, allusion appears to be made to the signal victory obtained by the youthful David over the haughty and insulting champion of the

Philistines, and to the consequent delivery of the Israelites (see 1 Sam. xvii.) The Psalmist then passes, from the consideration of these individual and national mercies, to some reflections upon the general dealings of Providence towards mankind.

2 *Hast asserted Thy power by*—Heb. *hast laid the foundation of power out of sucking infants*—Heb. *babes and sucklings*. The Psalmist thus describes “weak things of the world” chosen by God to confound “things which were mighty.” 1 Cor. i. 27.

3 *Because of Thine enemies*—i. e. in consequence of the taunts of the adversary. “But I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied,” 1 Sam. xviii. 45.

—*vengeful foe*—Heb. *enemy and avenger*.

4 *What*—i. e. How utterly insignificant.

5 *than God*—This expression refers solely to man’s sovereignty over the animal creation. The Psalmist has here obviously paraphrased Gen. i. 26. “Let us make man in our image, after our likeness, and let them have dominion over,” &c.

The author of the Epistle to the Hebrews, following the Septuagint version, reads “than the angels,” and applies the passage to the temporary humiliation of Messiah.

7 *beasts of the field*—i. e. wild beasts.

PSALM XVI.

- 1 PRESERVE me, O God, for with Thee do I take refuge.
- 2 I say unto JEHOVAH: THOU art my Lord,
All my happiness resteth upon Thee.
- 3 As for the divinities which are upon the earth—
As for them, even the mighty ones—
As for all who take delight in them—
- 4 Who multiply their idols—who hasten after them,
I will not pour out their drink-offerings of blood,
Nor will I at all utter their names.
- 5 JEHOVAH is mine allotted portion and my cup!
THOU upholdest my lot;
- 6 A portion of land is fallen to me in a very pleasant place;
Truly mine is a goodly inheritance.
- 7 I bless JEHOVAH, who giveth me counsel;
Even in the night do my reins correct me.
- 8 I have placed JEHOVAH always before me;
Because He is on my right hand, I shall not be moved.
- 9 Therefore is my heart glad, and my mind rejoiceth,
Moreover my body resteth in confidence.
- 10 For Thou wilt not abandon me to the grave;
Thou wilt not suffer Thy favoured one to see corruption;
- 11 Thou wilt shew me the path of life.

With Thee is fulness of joy;
At Thy right hand are lasting pleasures.

PSALM XVI.

- 3 *divinities*—i. e. idols.
- upon the earth*—opposed to the true God, who is “in heaven.” See Ps. lxxiii. 25. and Ps. cxv. 3, 4.
- 4 *hasten after them*—i. e. eagerly pursue idolatry.
- I will not, &c.*—i. e. I will never join in such libations as these idolaters offer.
- utter their names*—Heb. *take their names upon my lips*—i. e. invoke these false Gods.
- 5 *allotted, &c.*—Compare Ps. xi. 6. Note.
- portion*—The sacred writers frequently contrast the privileged condition of those who rely upon the promises of Jehovah, with the unhappy lot of those who are without this ground of confidence. See Ps. cxix. 57. “The Lord is my portion, saith my soul, therefore will I hope in him.” Lam. iii. 24.
- upholdest, &c.*—i. e. maintainest me in the possession of what Thy Providence has assigned to me.

6 *a portion of land*—Heb. *measuring lines*. Cords were used to parcel out lands.

7 *reins*—See Ps. vii. 9. Note 2. The Psalmist observes that reflection in the stillness of the night, the ordinary season of repose, tends, by the suggestions of God's Holy Spirit, to rectify his conduct.

8 *always, &c.*—i. e. I have constantly considered myself as in the immediate presence of God.

— *on my right hand*—This seems equivalent to "by my side." Compare Ps. cx. 5. with ver. 1. of the same Psalm.

9 *Therefore is my heart, &c.*—Compare Ps. xxx. 3. This and the remaining verses, taken literally, are applicable to David, and agree with the earlier part of the Psalm. They express his conviction that his life will not be given up to the fury of his deadly enemies, and the great comfort which he derives from Jehovah's favour. Guided by the Holy Spirit, the Psalmist on this occasion employs a language which equally applies to the triumph of Messiah over the grave.

— *my body*—Heb. *my flesh*.

In perfect keeping with these specimens, we are told that Psalm ii. is "prophetic." But instead of telling us of what it is prophetic, our authors go on thus.

This Psalm is prophetic. It alludes to the hostile attempts of the enemies of the royal house of David, intimating that these troubles are one day to cease, when his august descendant, Messiah, shall reign as universal Lord.

We are not to be surprised at the warlike tone of this composition, as being ill suited to the peaceful character of Messiah's kingdom. It entirely accords with the idea entertained *at the time* by the Jewish people, in common with other nations, as to the nature of the kingly office. "Nay but we will have a king over us that we also may be like all the nations, and that our king may judge us, *and go out before us and fight our battles.*" 1 Sam. viii. 19.

So that the interpretation given in Acts iv. 23—30, and visibly attested by the Holy Ghost (ver. 31) is unceremoniously set aside to make room for this Jewish perversion. Again, on Ps. cxviii. 22.

The stone, which the builders rejected,
Is become the chief corner-stone:—

a passage expressly quoted by our Saviour himself (Matt. xxi. 42. Mark xii. 10. Luke xx. 17.) and referred to by his Apostles (Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4—8.) as a prophecy of his triumph over those who "set themselves up, and took counsel together against JEHOVAH, and against His Anointed One,"—we read the following note:

Jehovah hath brought it to pass that he, whose claims and pretensions were utterly disregarded by men, should attain to the highest rank amongst his people. Upon the application of this passage to Messiah, consult Ps. xvi. 9. Note 1.

And on ver. 26. we are told,

This and the following verse seem to contain the salutation of the priests, when advancing from the house of God to meet the procession, (ver. 19, 20.)

Turning to Ps. lxviii. we perceive that our authors do not seem to be aware of the existence of such a book of Scripture as the Epistle of St. Paul to the Ephesians, or to have ever heard of that obscure event in the history of the Christian Church, which is related in the second chapter of the Acts of the Apostles. For the passage which St. Paul, in direct terms, quotes as a prophecy of Jesus ascending "up

far above all heavens, and giving gifts unto men,—some, apostles ; and some, prophets ; and some, evangelists, &c. for the edifying of the body of Christ" (Ephes. iv. 7—17.), is translated and explained thus :—

PSALM LXVIII.

18 THOU art gone up on high,
THOU hast led captive the conquered enemy ;
THOU, O JEHOVAH-GOD, hast accepted gifts,
And hast dwelt amongst men, yea, even rebellious men.

18 on high—i. e. upon Mount Sion. Compare Ps. xxiv. Note.

— the conquered enemy—Heb. *captivity*. i. e. the captives.

— dwelt, &c.—i. e. hast continued to dwell among the Israelites, rebellious as they had proved themselves. "Defile not therefore the land which ye shall inhabit, *wherein I dwell* : for I the LORD dwell among the children of Israel." Num. xxxv. 34. See also Ps. lxxviii. 60.

Lastly, turning to Ps. xli. lxix. cix. we perceive, as before, that the very name of Judas is unknown to our authors ; and that the prophetic denunciations of God against those who betrayed and crucified the Lord of glory (John xiii. 18. xix. 28, 29. Acts i. 20. Rom. xi. 9, 10.) are actually curses imprecated by David himself upon his personal enemies !

PSALM CIX.

It may be observed, with reference to the imprecations found particularly in this Psalm, and in Ps. lxix. that the morality which they breathe does not ill accord either with the general character of the Mosaic dispensation, or with the state of religious knowledge, to which the Jewish nation had attained. The love of our enemies was a duty first distinctly and positively inculcated by the divine Author of the Christian faith. This pure and sublime doctrine did not form a part of the law delivered to the Jews, because of "the hardness of their hearts."

Let it not be urged that it would have been better, if the sacred volume had no where exhibited the "holy men," who were of old, thus betraying, even in their intercourse with God, a deep resentment of the unprovoked injuries which they were continually suffering from the wicked. These very passages of scripture convey an useful and a very important lesson. For they teach Christians, in the most forcible manner, the value of those pre-eminent advantages which are enjoyed by them under the Gospel.

These, Christian reader, are the notions of our Christian authors on this class of the Psalms of David.

Now, before we enter upon the particular examination of these Psalms, we stand up in behalf of the whole Church of our Lord and Saviour Jesus Christ, and, in the name of all that is sacred and dear to us, most solemnly enter our protest against this school of interpretation. Highly as we are disposed to estimate the talents, the acquirements, and the persevering diligence displayed by our authors in other parts of their book,—and of all these qualifications for the task which they have undertaken, the volume furnishes many honourable proofs,—we cannot but feel, and, feeling, cannot but proclaim, that their principles are deadly poison to the soul, and that there is but a

hair's breadth between them and the avowed infidel. They do not in terms deny the inspiration of the New Testament: nay, if this pillar of the Church were assaulted by any open and undisguised attack, we doubt not that they would be found among its most strenuous defenders. But what practical difference is there between denying in plain words the divine mission of Jesus and his Apostles, and this system of admitting their interpretations whenever we think them right, and contradicting them whenever we, in our wisdom, think them wrong?—this method of explaining away the clear and obvious meaning of their assertions?—this evading their interpretations by affirming, without the slightest shadow of proof, that the same sentence has two distinct meanings; which in reality amounts to its having no precise and definite meaning at all?—this regarding as mere applications or accommodations,—or, in plainer language, perversions of the sober, strict, and literal truth,—those passages which they have singled out from the Old Testament, and authoritatively marked as plain and unquestionable prophecies? Such insinuations are a direct impeachment either of their honesty or of their knowledge of the Scriptures, and tacitly charge them, either with artfully proping up their own cause by alleging texts from the Old Testament in a sense which they knew to be false, or else of not knowing what parts of the Old Testament are prophecy and what are not. The former charge our authors are surely not prepared to maintain; and, on the latter supposition, what becomes of their inspiration? what becomes of such passages as the following?—"These things have I spoken unto you, being yet present with you: but the Comforter, which is the HOLY GHOST, whom the Father will send in my name, He *shall* teach you all things, and bring all things to your remembrance, *whatsoever I have said unto you.*" (John xiv. 25, 26.) "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the SPIRIT of Truth is come, He *will* guide you into all truth." (John xvi. 12, 13.) These words our Saviour spoke to his Apostles immediately before his death; and after his resurrection he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. *Then opened He their understanding, that they might understand the Scriptures,* and said unto them, *Thus it is written,* and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 44—47.) What becomes of St. Paul's assertion, "And my speech and my preaching was not with enticing words of man's wisdom, but in *demonstration of the SPIRIT and of power.* We speak the

wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory : which none of the princes of this world knew ; but God hath revealed them unto us by His SPIRIT. Now we have received, not the spirit of the world, but the SPIRIT which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth ; comparing spiritual things with spiritual." (1 Cor. ii. 4—13.) How is it possible that the writings of these men can exhibit wrong quotations from the Old Testament, or inconclusive reasonings upon them ? When men, therefore, professing Christianity, take up such a position as that which our authors have assumed in the passages which we have cited from the volume before us, their Christian brethren are entitled to expect that they either show the consistency of their views with the plenary inspiration of the Scriptures, or openly avow their disbelief of this fundamental doctrine of Christianity. We are far from supposing that our authors are conscious of the evil tendency of their principles ; that they are deliberately endeavouring to overthrow that Church, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ;"—which Church they have solemnly vowed to build up and fortify, to protect and adorn. Their forty-fifth Psalm exonerates them at once from this charge ; still it is necessary to proclaim in their ears, and in the ears of all who might be misled by their influence, that such is their tendency. We believe that they are themselves the deluded victims of that spirit of infidelity which they are thus unconsciously disseminating ; and we earnestly hope and fervently pray that on calm reflection they may themselves be shocked at a review of those passages, which we have brought together from the different pages of their volume, proving, as far as in them lay, that "all Scripture is" not "given by inspiration of God."

(To be continued.)

ART. III.—*The Church of Rome evidently proved Heretick.* By PETER BERAULT. (London, printed in 1681.) With a Preface and Notes, by the EDITOR. London: Hamilton and Co. Leicester: Combe and Son. Pp. 52.

THE reprint of such sound, convincing, and scriptural tracts as the above, is at all times desirable ; and never more so than at a period like the present, when the Jesuits, and Papists in general, are straining every nerve to reduce the Christian world again under their thralldom, and to enslave the human mind.

The lengthened period which has elapsed since the fetters of Popery were burst asunder, appears to have allayed the apprehensions of the Protestants of our time, and to have effaced from their memories the martyrdoms and sufferings of the first preachers and advocates of the reformed Church. Fortunately, however, for our interests, the blind fury of our declared adversaries, united to the disgusting apostacy, or indifference of supposed friends, will not allow this slumber to become fatal. The banner has been unfurled in Ireland by factious demagogues; and the alliance of Popery with rebellion (no new feature of the system) has aroused in the eleventh hour, the dormant energies of the Protestant community, and made even the most supine observe the disorganizing effects of the anti-social and anti-monarchical power *assumed* by the popes and their instruments; *assumed*, nay *perpetuated*, by the Bull issued *annually* against all Protestant Churches;—by the refusal of the Papists of Great Britain and Ireland to acknowledge the King's supremacy;—and, lastly, by their paying to the Pope that obedience, which, on the one hand, is due only to the King, and on the other to the word of God.

We repeat, then, our satisfaction at finding the public attention recalled and directed to the abominations of Popery; and offer our thanks to the editor of Berault's very able and convincing arguments against the Church of Rome. The career of this man, as far as we have been able to trace, was rather singular; born of popish parents, in a popish country, he was, it would appear, destined for the priesthood, but meeting with some of Calvin's works, and incidentally conversing with some Protestants, he early renounced the idolatries in which he had been educated, and for the sake of his religion, left both his friends and country, and became a clergyman of the Church of England, and chaplain of his Majesty's ships the *Kent* and *Victory*, during the war with France at the latter end of the seventeenth century. After a peace had been concluded between the two nations, he settled in London, and maintained himself by giving instructions in the French and Latin languages, and by his writings.

Besides the work before us, he published, in 1681—1. *The True and Certain Way to Heaven*, in French and English, 12mo. 2. In 1682, *The Church of England proved the Holy Catholic Church*, fol. 3. In 1690, *Logic, or the Key of Sciences, and the Moral Science, or the Key to be Happy*: French and English, 12mo. 4. In 1693, *A French and English Grammar*, 8vo. 5. *A Sermon on James v. 12*. 8vo. 1698. 6. *Discourses on the Trinity, and Atheism, and Latin Treatises on Physics, Metaphysics, and Astronomy*, 12mo. 1700. 7. *Dissenters' Re-union to the Church of England*, 8vo. 1706.

The first and sixth of the above are in the British Museum, and

were published during the life of the author, as they each contain an advertisement for pupils; but of the subsequent history, or death of Berault, we have not been able to discover any traces. In speaking of his conversion, he says, "When I forsook the Church of Rome, 'tis not properly the Church of Rome that I did forsake, but her errors, superstitions, idolatries, and cruelties. As soon as she shall profess the purity of the Holy Scriptures, then will I be reconciled with her." To prove this is the object of his book; and he starts with the major proposition that "That Church, which is obstinate in her errors, is Heretic;" and proves the minor, that the Church of Rome is so, by shewing that the Papists refuse to obey the Holy Scriptures in several matters, both of faith and practice. The first point insisted on is, the "additions made to the Gospel by the Church of Rome:" and the subject of "Image-worship;" "Prayers to Saints;" "Purgatory;" "Infallibility;" "Supremacy of the Pope;" "Power to dethrone Princes, and to burn Heretics;" and "Transubstantiation;" are severally discussed in a masterly style, and proved contrary to the Holy Scriptures. And consequently, observes our author, since the Papists do believe in, and practise these things, it is evident they add to the word of God, and think above that which is written; and therefore they are *heretics*.

The Second Chapter is upon the "Subtractions made from the Gospel by the Church of Rome:" wherein "Worship in a known tongue;" "The Liberty to eat different Meats, and to marry;" "The Liberty to read the Scriptures;" and "The Sacramental Cup;" are touched upon, and arguments drawn from Scripture to prove that in all these points the Papists err, and persist in error, and are consequently *heretics*.

The Third and concluding Chapter is entitled "Objections noticed;" and refers to the "Visibility of the Church;" and the "Authority of Traditions." On both points he fortifies his own concise but irrefutable arguments, by quotations from Scripture and the early Fathers of the Church.

Small as the work is, it is highly interesting and valuable, and we hope the editor will shortly favour us with a reprint of Berault's other tracts, which are quite equal to the present, and fully merit deliverance from the neglect and oblivion in which they have so long remained buried. The fervour and zeal with which Mr. Berault embraced the pure doctrines of the Reformed Church, will, perhaps, best be conceived from the annexed paragraph, with which his evidence of the Heresy of the Roman Church concludes, and which must terminate our remarks.

I thank God, because he made me know the truth; and I will give him thanks as long as I live. It is certain I am out of my country, and separated

from my friends and kindred; it is because they would not give me leave to serve God and worship Him according to his will and commandments. I know they curse me, and call me Heretic and Excommunicated; but I had rather bear the curse of men than of God. "Whosoever," saith Christ, "loveth father, or mother, or brethren, or sister, more than me, he is not worthy of me," Matt. x. 31. Such love their brethren better than Christ, who to please and humour them, keep not his commandments. Christ taught me not to be ashamed, nor to blush for the Gospel, and "Whosoever shall deny him before men, he will deny him before his Father which is in heaven," Matt. x. 33. I will confess him before all men, and obey him, and suffer what he pleaseth for his sake; therefore I say, who shall separate me from the truth of the holy Scriptures? shall tribulation, or distress, persecution, or famine, or nakedness, or peril, or sword? I hope that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate me from the truth of the holy Scriptures. I pray to my God to keep me in that mind as long as I live. Amen. P. 52.

LITERARY REPORT.

Cobbett's Imposture Unmasked; in a Letter to the Labourers and Working People of England, on the Schemes of the Church Robbers and Revolutionists with regard to the Church. By A TRUE ENGLISHMAN. London: Roake & Varty. Pp. 23. Price 1½d.

In this prolific age of tracts and pamphlets, we have not had the good fortune to meet with one more distinguished for sound sense and sterling principle, than this admirable exposure of *Veracity* Cobbett. It is written in a plain manly style, and calculated for the perusal and conviction of the lower classes; and we earnestly beg all our readers, who may feel anxious to remove from the minds of their neighbours the erroneous impression, which is but too prevalent on the subject of tithes and Church property, to circulate this letter. The first page informs us of its nature, where the "True Englishman" observes:—

"I perceive that old Cobbett, as usual, is taking advantage of our present troubles to do a little mischief. He is sadly in want of tools to work with. And as he knows that some of you are in distress and out of work, he

thinks he may, perhaps, persuade you to work for him, and help him in his schemes of plunder and revolution. He wants you to join his desperate band of revolutionists, who are labouring with all their might to bring poor old England to ruin. They know that they cannot do this while the great body of the people continue honest and loyal, and therefore they are striving in every way to corrupt and mislead you. Promises of plunder and spoil are made to tempt you; and lies of every sort are told to deceive you, and to poison your minds against your best friends and supporters."—Pp. 3, 4.

Some straight-forward questions are then put, as to the effects likely to be produced by following Cobbett's instructions, and answers supplied, which are perfectly satisfactory. But the origin of tithes from Cobbett's own mouth, and the comment upon it, is so excellent, that we cannot deny our readers the pleasure we have ourselves enjoyed in the perusal:—

"I will tell you," says he, 'the whole story; it is short, and is as follows:—Christianity was not introduced into England until six hundred years after the birth of Christ. About the mean-

while it had made its way over the greatest part of the continent of Europe, and the Pope of Rome, as the successor of St. Peter, had long been the head of the Church. About the year 600, the then Pope, whose name was Gregory, sent a monk, whose name was Austin, with forty others under him from Rome to England to convert the English. They landed in Kent, and the King of Kent (there were several kingdoms in England then) received them well, became a convert, and built houses for them at Canterbury. The monks went preaching about Kent as our missionaries do amongst the Indians. They lived in common, and on what people gave them. As the Christian religion extended itself over the country, other such assemblages of priests as that at Canterbury were formed; but these being found insufficient, *the lords of great landed estates built Churches and parsonage houses on them, and endowed them with lands and tithes*, after the mode in fashion on the continent. The estate or district allotted to a Church, now became a parish: and in time dioceses arose, and the division became, as to territory, pretty much what it is now."—Pp. 7, 8.

"Now, mark well this account of the first origin of tithes. Cobbett and the Church-robbers say that they are *public property*. If they are, they *must* either have *belonged to the public at first*, or they must have *become public property in some lawful way*. But what says Cobbett himself about their first origin? '*The lords of great landed estates built churches and parsonages on them, and endowed them with lands and tithes.*' Now, if the lords and landholders *endowed the churches with tithes*, it must be quite plain, even to the most stupid, that they must have been at first the property of the lords and landholders, and therefore *not* the property of the *public*. No man, not even Cobbett, will venture to deny that. So long, therefore, as the tithes were applied to the purposes for which the landholders intended them, the public had no business to interfere with them. They had no more right to meddle with them than they had with any other part of the landholder's property. Suppose the Saxon lord, who gave the

tithes to your parish at first, had given them to the parish attorney, if there was one, instead of the parson; would the public have had any right to interfere, or to take them away from him? Certainly not. Nor can the *public* have any right to take them from the *parson*, unless it can be proved that they have become public property *since* that time. Now I defy either Cobbett, or any one else, to shew that they ever became public property *justly and lawfully*; and if they never were justly and lawfully the property of the public, they cannot be taken away by the public without *wrong and robbery*."—Pp. 9, 10.

It would be a work of supererogation to offer any further remarks; the extracts we have made must prove the sterling merit of the tract, and insure its general circulation. We hope the "True Englishman" will soon be again in the field.

—
Subordination the True Safeguard against Despotism. Addressed to Infidels, Radicals, Jesuits, and Christians. By A FREE-BORN BRITON. London: Hatchard & Son; and Nisbet. Pp. 21. Price 3d. or 2s. 6d. per dozen.

THE necessity of a practical system of government, and gradations of rank in society, is here deduced from the authority of Scripture; for which purpose various texts, both from the Old and New Testament, are cited, and a running commentary introduced to strengthen the argument. After this, a most significant and pertinent question is put; viz. "What is the happiest and best condition for human beings to dwell in?" To which the Devil, the Infidel, the Radical, and the Jesuit, in turn reply; and their answers are scientifically dissected by the "Free-born Briton," who proves incontestably that a state of subordination is the one true state of happiness. As this is the age of radicalism, we shall extract that portion of it, wherein the reply of one of these itinerant politico-wiseacres is contained, and leave the point at issue to the judgment of the public, fully persuaded, that whoever sees this notice will not rest satisfied till he is in possession of the entire tract:—

"But what is the happiest and best

condition of society for human beings to dwell in? The discontented Radical's answer is *equality*. He says, man is but man; why should there be a difference between man and man? Why should one walk and another ride?—one sit at ease in a warm house, and another labour hard in the cold fields? All should sit alike, or labour alike. This is another lie of the Devil. The schoolmaster is abroad. A little learning is a dangerous thing: and through this dangerous little learning, puffing up every man who can spell out a newspaper in an alehouse, the Devil has succeeded in getting this lie believed. If all sat alike in the house, who would feed them? If all laboured alike in the fields, who would pay them? But, says the Radical, let every man have his own share of ground, and no man more than his share; and let every man dig in his own field, and support his own family; there is plenty of ground for us all; and if we are put on a fair equality, none of us will want wages. Happy equality! happy digging!—without shoes or stockings, or coats, or shirts: for if any man staid in the house to make a pair of shoes, who would dig his field?—who would feed his family? Happy digging!—without spades; for if any man staid in the house to make a spade, who would dig his field the while? Happy equality—every man dig his own field and support his own family! By all means; and let men, women, and children eat wheat as the horses do oats; for a mill is out of the question: there would be no equality in one man being a miller while another was only a labourer. But why do I talk about staying in the house? Who is to build it? Who is to repair the old ones, while every man digs in his own field, and supports his own family, and wants no wages? Harken, all ye trades, shoemakers, tailors, blacksmiths, bricklayers, carpenters, millers—hearken to the Radical's lie, and understand that equality is impossible. Harken, all ye labourers; if the equality scheme of the base, cowardly incendiaries, who are instigating you to mischief, were accomplished to-morrow, it would not, could not last till winter. The industrious sober man would barter his

surplus crop for the field of his idle, drunken neighbour; and so one man would have two fields, and another none. Next year, the same man would have three, four, or ten fields; while his lazy neighbours would be obliged to work for wages in another man's ground; or starve, or steal. Equality! O the rare wisdom of discontented madmen!"—Pp. 11—13.

An Address to those whom it may concern, but principally the Poor; containing an Account of the late Trials and Executions which have taken place, with a brief Statement of the Causes that, directly or indirectly, occasioned those Acts of Insubordination which have disgraced the annals of our Country. By the Rev. C. DAY, LL.B. Ipswich: Jackson. Pp. 50. Price 3d. or 2s. per dozen.

THE title of this pamphlet sufficiently explains the object with which it is written, and is a further proof of the zeal of Mr. Day in endeavouring effectually to repress the evil spirit that is abroad; and we think it calculated to accomplish so desirable an end: for the dreadful fate of the unfortunate victims of seditious demagogues will surely deter many from the dangerous paths into which they may have been seduced. At all events, in the words of the motto, "It ought to produce a watchfulness, and a steady resolution to oppose the advances of disorganization and infidel principles." The disinterestedness of Mr. Day in publishing a pamphlet of this size at such a trifling rate, cannot be too highly commended, and must convince every one that his only motive is the welfare of his parishioners, and the general good of the community at large.

Lardner's Cabinet Cyclopædia. Vols. I.—XII.

AMONG the several "Libraries" now in the course of publication, there are none which rank higher, in point of general utility, and able execution, than Lardner's Cyclopædia. No treatise has yet been published which comes immediately within our critical jurisdiction; and we, therefore, reserve our

more deliberate remarks for one of the promised works connected with theology. In the mean time, we subjoin the following random extract from the volume already published, as a specimen of the manner in which much interesting information is condensed into a comparatively narrow compass :

"Origin of the See of Canterbury.—

Augustine, the Roman missionary, made his arrival known to Ethelbert, and requested an audience. The king of Kent, though not altogether ignorant of the nature of his queen's religion, nor unfavourably disposed towards it, was yet afraid of that miraculous power which the Romish clergy were then believed to possess, and which they were not backward at claiming for themselves. For this reason he would not receive them within the walls of his royal city of Canterbury, nor under a roof; but went into the island with his nobles, and took his seat to await them in the open air; imagining that thus he should be secure from the influence of their spells or incantations. They approached in procession, bearing a silver crucifix, and a portrait of our Saviour upon a banner adorned with gold, and chanting the Litany. The king welcomed them courteously, and ordered them to be seated; after which Augustine stood up, and through an interpreter whom he had brought from France, delivered the purport of his mission in a brief but well ordered and impressive discourse. 'He was come to the king, and to that kingdom (he said), for their eternal good, a messenger of good tidings; offering to their acceptance perpetual happiness here and hereafter, if they would accept his words. The Creator and Redeemer had opened the kingdom of heaven to the human race; for God so loved the world that he had sent into it his only Son, as that Son himself testified, to become a man among the children of men, and suffer death upon the cross in atonement for their sins.' To this address, which was protracted to some length, the king returned a doubtful but gracious answer. His conversion shortly after followed. He gave up his palace to the missionaries, and Augustine obtained a bull from the pope to found the See of Canter-

bury. From this period it was regarded with the highest veneration; but in the invasions of the Danes, both the church and the city suffered the most grievous ruin, and no less than eight thousand persons are said to have perished at one time in the desolated town."—Vol. VII.

Ductor Windogladensis. An Historical and Descriptive Guide to the Town of Wimborne-Minster, Dorsetshire; with a particular Account of the Collegiate Church of St. Cuthberge, the Chapel of St. Margaret, and other Charitable Endowments in the same Parish. London: Pickering. 1830. Plates. Pp. 48. Price 5s. 6d.

THE Rev. Peter Hall, to whom we are indebted for this interesting little work, is already favourably known to the literary world, by a translation of the *"Preces Privatæ"* of Bishop Andrews, and *"Picturesque Memorials of Winchester."* We understand that he is likewise preparing a series of works on a similar plan to the one before us, illustrative of the architectural beauties and remains of the West of England. To this task he evidently brings a mind not only well instructed upon the subject, but an enthusiasm in the cause which warrants us in anticipating the most favourable results from his labours. There are perhaps few pursuits more congenial to the pastoral character, or more identified with clerical feeling, in the hours of relaxation from severer duties and professional labours, than a search after the earliest foundations of our cathedrals and churches. The contemplation of these venerable fabrics alone is sufficient to draw the heart to high and holy communings; and the history of their founders, or of the charities attached to them, often makes us acquainted with human nature in its best form, and may induce us to imitate the early promulgators of the Gospel, in piety at least, if not in munificence. The views of Wimborne Minster, and the altar window, are beautifully executed. Indeed, the style in which the book is got up is altogether admirable. It contains a curious anecdote of one Anthony Ettricke, of Holt Lodge, the first Re-

corder of Poole, who is (we cannot say interred, or buried,) placed in a wooden coffin, partly raised above the ground, beneath an arch in the wall. "This admirable lawyer and antiquary, but most eccentric gentleman, grew, towards his latter days, not only humoursome and phlegmatic, but so credulous of an impulse of the Spirit, that, having once a share in some ship and cargo, which were announced to have safely reached the Portland roads, he was still so far persuaded she would never gain the Port of London, as to sell his share in the property at a considerable discount. The good man's forebodings were verified; the ship and her cargo were lost. He now persuaded himself that his decease was fixed for the year 1691, and had his coffin made, and that date engraved upon it. The year, however, arrived and passed, and Mr. E. was still alive. He therefore resolved to fix the coffin with his own hands, and having protested, in an odd fit of spleen, against the people of Wimborne, that he would be buried neither in their church nor out of their church,—neither above their ground nor below it, he obtained permission to evade the vow, by placing it within the thickness of the wall, and on a level with the pavements. Here, in the year 1703, his remains were laid at last; and the sanctuary continues to be kept in repair by a fund of 20s. per annum, in trust with the corporation of Poole."

Wimborne,* like many other of our collegiate churches, has been shorn of many of its glories, both architectural and others. Its endowments have been appropriated, and its revenues seized, though spared by Henry, in reverence to the benefactions of his grandmother. The college was dissolved, and its revenues vested in the crown, in the first of Edward IV. A grammar school was, however, endowed out of the wreck; and we are reminded of its former ecclesiastical dignities by the performance of the cathedral service on Sundays, and daily morning prayers, by three clergymen, nominated and paid at discretion, with the other stipendiaries of

the school and church, by the corporation; in whose hands, we are glad to find, are vested the tithes and other property of the parish, to an extent more than amply adequate to meet their present expenditure.

Mr. Hall informs us, that in popish times it was no less rich in relics than temporalities, and mentions, amongst other precious treasures, "some hairs of our Lord's beard;" "some of the ground on which he was born;" "one of St. Philip's teeth;" "some blood of St. Thomas à Becket," &c. Can we wonder at the clamour raised for the emancipation of the worshippers of such mediators?

We recommend the book especially to all our readers interested in the early history of our church architecture, and generally to the public, as an interesting volume.

Fraser's Panoramic Plan of the Cities of London and Westminster, and the Borough of Southwark, with Eighteen Marginal Views of the Principal Public Buildings in the Metropolis. Beautifully engraved on Steel, by JOSIAH NEELE. London: published by Jas. Fraser, Regent-street. 1831.

THIS is one of the most splendid little maps we ever had the good fortune to meet with. For, notwithstanding the reduced scale upon which it is engraved, the execution is so clear and accurate, that every place of the least note may be readily discovered, and a perfect idea formed from it, of the extent and magnificence of this vast metropolis. The eighteen marginal views of the principal public buildings are perfect gems of art, and cannot fail, when combined with the correct delineation of the survey, to recommend it to the public favour, both for its elegance and utility.

The Protestant Journal; or, the True Catholic's Protest against the Modern Church of Rome. No. I. Birmingham: Hammond. London: Whitaker, Treacher, & Co. Price 1s.

WE collect from the Editor's introductory address, that this work is un-

* The celebrated Cardinal Pole was appointed Dean here, in 1517.

dertaken as a CORRECTIVE of the (mis-called) "Catholic Magazine and Review," published at Birmingham, on the 1st of February, in the present year, by the priests of that district, in communion with the Romish Church, by fifty-eight of whom it is supported. This first number of the "Protestant Journal" contains a well-written statement of the Editor's reasons for the undertaking, grounded on a variety of topics arising out of the past and present proceedings of the papists;—a review of Pope Pius IVth's creed; an article on the signs of the times; a letter on the Birmingham controversy; literary intelligence, &c. &c.

Having had opportunities, in the course of our labours, of witnessing the artifices resorted to by Romanists for the diffusion of their erroneous tenets, in the narratives of alleged conversions to the Romish church, we have long wished for some publication which should be exclusively directed to the defence of our Protestant faith, and at the same time detect the misrepresentations perpetually issuing from the Romish press. "The Protestant Journal" promises ably to supply this desideratum; and we hope it will meet with that encouragement from the clergy and laity, which it so justly deserves. We shall probably call the attention of our readers to the contents of succeeding numbers.

A Manual of Prayers, in easy Language, for every Day in the Week.
By the Rev. J. TOPHAM, M. A.
F.R.S.L. Rector of St. Andrew and St. Mary Witten, Droitwich. London: Simpkin and Marshall. 12mo. Pp. 74.

THE increased and increasing number of publications of this nature are highly gratifying, for two reasons; first, they evidence a greater demand for such works; and, next, prove that the Liturgy of the Church of England, on which the majority of them are grounded, has many friends and admirers. Mr. Topham says, that "this series of Prayers has been composed and arranged solely with a view to utility and cheapness. The sentiments they utter are principally selected from the writings of our most approved

divines; and interspersed with extracts from our excellent Liturgy. Free from all enthusiasm, and presumptuous addresses to the throne of grace, they breathe a spirit of meekness, abasement, and charity." We can only say in commendation, that, upon perusal, we have found this statement correct, and that the Manual is a good plain selection, adapted to all capacities.

A Charge delivered to the Clergy of the Deanery of Sarum, at the Triennial Visitation, in August, 1830.
By HUGH PEARSON, D. D. Dean of Salisbury. London: Hatchard & Son. Pp. 35.

THERE is nothing very new or very striking in this Charge. In saying this, our readers who know us will not attribute to us the language of censure. To write with novelty on theological subjects is what can rarely be done successfully; for not only does the very nature of the science suppose that all material parts of it have never been lost in the Church, but it is a province which has been so extensively cultivated, that it has left small barren ground, and the husbandman has only to maintain the soil in the state in which his great predecessors have left it. We blame not, therefore, the Very Rev. Author for want of novelty. Yet, while we recommend the Clergy to benefit by the piety and good sense of his impressive Charge, we nevertheless find little which, in a notice like the present, we should choose to quote. We respectfully recommend to the Dean a reconsideration of the expression, "*that participation in the gift of the Holy Spirit, which, at whatever period received, realizes the inward grace of baptism, 'a death unto sin and a new birth unto righteousness;'*" transforms the Christian by a spiritual renovation of all his powers and affections; produces in his prevailing dispositions and conduct the fruits of holiness; preserves him from the corruptions of the world, and forms the earnest and the pledge of his future and everlasting inheritance." (p. 18.) This vague language is ill suited to ecclesiastical chairs in these days of perverted opinions. What is "*that*

participation" of which the Dean here speaks? Is the grace of baptism unreal, that it requires to be "realized," at some "period" which nobody can define? Such a frame of mind as the Dean here specifies, we will grant to be indispensable; but grace is not to be considered unreal, because unimproved.

As we are sure the Dean could not have intended to favour opinions directly at variance with that catechism which he himself quotes, we commend to his consideration the above short remarks. At the same time we repeat, that his Charge contains much matter of serious and valuable import, which will be found useful to the Clergy at large, and afford room for amplification into many reflections, which may be most highly beneficial to the spiritual interests of the Church.

‘H KAINH ΔΙΑΘΗΚΗ. *The New Testament; with English Notes, Critical, Philological, and Explanatory. Third Edition, Corrected and Enlarged.* London: Longman & Co. 3 vols. 8vo. Price 2*l.* 5*s.*

THIS "Greek Testament with English notes" is a valuable accession to the aids of the undergraduates, the divinity student, and even the theologian. It is preceded by a very able summary of the important doctrine of the Greek article, a field on which Socinianism, with all its affected display of erudition, has been so signally foiled; on which the true meaning of holy writ has acquired so much lustre, and the weapons of biblical difficulty have been wrested from the hands of infidel objectors, and turned against those who wielded them. Under the text are arranged references to such passages as are materially illustrative of the sacred writers; all important various readings are noticed, and their value expressed by certain stenographic marks; a good Map of Palestine, adapted to the New Testament, is prefixed, together with a Plan of Jerusalem from D'Anville, and of the Temple from Lamy and Calmet. The notes are critical, hermeneutical, and practical, excellent in their several departments, and, when the bulk of the volume is considered, astonishingly

full. They are not, as some have erroneously supposed, a translation of the Latin notes to the Greek Testament, which formerly emanated from the same prolific press. The present edition is in every respect superior to that work. We cordially recommend it to our readers; and those who wish to purchase only one comprehensive copy of the Greek Testament, and that not very expensive, will find in this edition the very object of their search.

The Voice of Truth; or, The Bible the best Friend of Man. London: Rivingtons. 12mo. Pp. 8. Price 1*d.* or 7*s.* per hundred.

THIS little tract consists altogether of extracts from the Old and New Testaments, applicable in an especial manner to the existing state of the country. The Proverbs of Solomon are the chief mine from which the first division has been drawn, and the many admirable sayings of the "wise man," form a complete rule for the moral conduct of all classes, though, from their plainness, they may be considered peculiarly applicable to the lower orders. The second part commences with an exhortation to "hear Paul;" and embraces some of those admirable precepts which teach men to "work with quietness, and eat their own bread," and direct mankind to "withdraw from those that walk disorderly." Finally, we are desired to "Hear the LORD JESUS;" and the direction of our Saviour, with respect to the "two commandments, on which hang all the law and the prophets," is of course insisted upon, namely, our duty to God and man. Tracts of this nature cannot fail to be extensively beneficial.

JUST PUBLISHED.

Richard Baynes's General Catalogue of Books in all Languages and Classes of Literature, consisting of above nine thousand articles, many curious and rare, in one large vol. 8vo.

Dedicated to Her Majesty. *Pietas Privata: The Book of Private Devotion.* With an Introductory Essay, &c., chiefly from the Writings of Hannah More.

A SERMON.

FOR THE SECOND SUNDAY AFTER EASTER.

NUMBERS xxiii. 11.

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

IT is not for the sake of illustrating the character of Balaam merely, as we may safely presume, that our Church has commended the narrative before us to our particular attention, by appointing the whole of it to be read consecutively in the Sunday lessons; it is rather on account of that engaging view which it presents of the tender mercies of our God; his affectionate care of his servants, his omnipotent Providence, ever ready to shew itself strong on behalf of those whose hearts are perfect towards him. The people of Israel had lately subdued the Amorites, and, pursuing their journey through the wilderness under the conduct of Moses, or, more properly speaking, under divine guidance, encamped on the plains of Moab. The punishment they inflicted on the nations of Canaan was by command of the Almighty. Before engaging in war it was their duty to consult the will of God: and accordingly their forbearance had been enjoined towards the Edomites, (the posterity of Esau) as well as the Moabites and Ammonites, the descendants of Lot. That they did not act in these matters solely of their own accord, might therefore appear plain; and the manner in which they had recently overcome Sihon king of the Amorites, and Og the king of Bashan, and taken possession of their lands, carried with it the evidence of a power superior to their own. The consequence of all this was, that the king of Moab, who viewed their growing power with jealousy and suspicion, rested his hopes of success in opposing such formidable enemies, chiefly, on first obtaining an inspired denunciation against them, from a prophet so revered as Balaam probably was throughout the East. Joining therefore with Midian, Moab sent messengers to Balaam with the rewards of divination in their hand, desiring his services at this important juncture—services on which Balak openly professed to set a high value. With this invitation Balaam would willingly have complied; but aware, it is probable, of the pretensions of the Israelites to a divine authority for what they did, and of the significance of the act he was desired to perform, he dared not to accompany the messengers without first asking permission from God. This permission was expressly denied him,—denied too in terms which struck an awe upon his spirits, and compelled him at once to refuse compliance with this flattering invitation.

That such was the effect produced by the answer of God to his request, appears plain also from his reply to the second embassy, when Balak sent unto him princes more honourable than the former. Covetous as he was, and greedy of the promised reward, he said at once, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Stimulated, however, by the greater promises these messengers were authorised to hold out, Balaam again sought

permission to accompany them; which, after the first answer he received, and considering the purpose for which his presence was desired, was itself an act of extraordinary wickedness. In just displeasure, God acceded to his request, under such strict injunctions against the very design of his errand as was calculated to deter him from prosecuting, at so desperate a risk, his covetous designs. But "the madness of the prophet," as St. Peter styles it, caught eagerly at the limited permission which was now given him, "If the men come to call thee, rise up and go with them;" that is, he was to do so with evident signs of reluctance; for the errand on which he was sent was in direct opposition to their wishes. On the contrary, Balaam appears to have manifested nothing but the utmost readiness, when he "rose up in the morning, and saddled his ass, and went with the princes of Moab." He had prevailed, as he thought, thus far, and set forward in the expectation of being able to do all that was requisite in order to his own promotion, and with the full purpose, at least, of using his utmost endeavours. Acting so directly opposite to the spirit of the divine command, can we wonder that "God's anger was kindled because he went"? He had been bidden to go indeed, but not in that manner; he had leave to accompany this embassy, as the organ of a divine communication, not for the sake of that object which he had full in view,—the gratification of his own ambition.*

After the rebuke from the animal on which he rode, and the threatening of the angel of the Lord, who, with the sword of vengeance in his hand, seemed about to punish the disobedience which he had already manifested, and was further contemplating, Balaam reached the nearest borders of the land of Moab, where he found Balak anxiously come out to meet him. But Balaam now perceived that he must of necessity execute God's errand and forego his own purpose, and therefore presently informed the king that although he had indeed come in compliance with his request, it would be altogether fruitless; for, under immediate penalty of the most awful terrors, he could say only that which God should command him.

That these instructions might prove favourable, sacrifices were not spared. Balak, attended by his nobles, with the assistance of Balaam, offered oxen and sheep on the first day; and on the second, from the high places of Baal, they took a distant view of the encampment of Israel. After having done so, more particular rites were celebrated, with reference to the immediate object they had in view. At the instance of Balaam, seven altars were built by Balak; when he, as the offerer, and Balaam, as the priest, offered on every one of them a bullock and a ram. The prediction, however, for which Balak so anxiously inquired, only tended to his bitter discomfiture; and the parable which, with a heavy heart, but under the immediate direction of heaven, Balaam uttered, was calculated to strike Balak and his friends with terror. The effect of this upon Balak is strikingly portrayed. "I took thee," says he, "to curse mine enemies, and, lo, thou hast blessed them altogether." Under the grief and perplexity

* In the Arabic version, "he went covetously." See D'Oyly and Mant.

of such a disappointment,—one which had been so well earned by their presumption, Balak suggested the expedient of a second offering, according to a superstitious notion prevalent among the Gentiles, that if one sacrifice portended evil, another might be more propitious; or, as the context intimates, supposing that the view of the Israelites' whole encampment, by filling the imagination of the prophet with their numbers, had tended to a result so unfavourable:—"Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence." With this proposal, whether in fear of the consequences of his first prediction, or, as is more likely, unwilling to let go the hopes of advancement set before him, Balaam, against his own conscience, complied. But these proceedings met with the rebuke of the Almighty, and a still more explicit declaration of his favour towards Israel.

Balak, through the instrumentality of Balaam, and Balaam, in virtue of his prophetic office, had evidently cherished hopes that they might prevail on the Deity to set aside his covenant with his people, to forsake them, and give them up to destruction; but great as had already been many of their provocations, and severe the chastisements they had undergone, God had forgiven their iniquities: he was "mindful of the covenant that he made with Abraham, and the oath that he swore unto Isaac;" and would not, at the instance of their enemies, turn away his tender mercies from them. Accordingly, in a more awful manifestation of the divine glory and majesty, God again met Balaam, and laid upon him this message to the king and princes of Moab: "Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it."

It was now that both Balaam and Balak began to perceive it would have been better for them to have taken the first refusal, than to have tempted the anger of the Lord against them; and as the ill-success of conspirators invariably produces disagreement, the king of Moab remonstrated with the prophet that he had better hold his peace than utter predictions so very opposite to the purpose for which he was consulted. But eager as Balaam was to comply with the wishes of Balak, this was more than he dare do: the proudest and most daring have One that is higher than they; and with infinitely greater ease could the most abject of human minds resist the commands of the most ascendant spirit that ever earth beheld, furnished with all its mightiest array of power, than Balaam could venture to disobey the order he had just received. His heart was with the princes of Moab, but his oracular speech was under the command of Jehovah.

Still another expedient was to be resorted to. The top of Mount Pisgah was the place where they last sacrificed, and there was yet another high place in Moab more celebrated than Pisgah, Mount Peor, overlooking Jeshimon, or the wilderness, where Baal had a

temple and was worshipped. Here the same ceremonies and sacrifices were renewed, Balak probably conceiving that his last remonstrance would at least impose silence upon Balaam, if it was unsuccessful; and Balaam, in the sordidness of his ambition, ready to go any length in complying with the wishes of his employer. On this occasion, too, he seems to have adopted some different method of invoking divine inspiration; perhaps wishing, if possible, to observe the silence which Balak desired. But the more repeated and anxious the efforts of these enemies of the Church to effect something to her prejudice, the more entirely were they confounded.

Balak, discovering that the prophetic denunciations were all against the accomplishment of his wishes, became almost desperate, and interrupting Balaam with violent gesture and exclamation, bid him flee to his own place, telling him at the same time, with the bitterest scorn, that the Lord, whose authority he pleaded for predictions adverse to the interests of Moab, was adverse to his advancement also. "I thought to promote thee to honour; but lo, the Lord hath kept thee back from honour." But the message of inspiration was not yet completed; and he who, with the worst of purposes, had tempted the foreknowledge of God, was now bid to hear the remainder. Balaam, after excusing himself for what he had forewarned the king was unavoidable, and after repeating the sublime proem of his discourse, thus continued, "I shall see him, but not now. I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

To trace the remainder of these wonderful predictions, comprising the fate of many of the nations of Canaan, and of which the grand and principal feature was the remote coming of the Messiah; to point out the exactness with which they were fulfilled; and that the tradition of Balaam's prophecy, continuing in that quarter of the globe where it was first uttered, occasioned the Eastern Magi, 1500 years afterwards, guided by the miraculous appearance of a star, to seek the infant Saviour, belong not to the present occasion. Balaam, when he had finished this prediction, "rose up and went and returned to his place; and Balak also went his way." But we should not do justice to this narrative if we omitted to notice what took place when Balaam was just setting out upon his journey and preparing to cross the Euphrates into his own country, Mesopotamia. He sent for Balak and the princes of Midian, and told them that it was truly in vain, as he had already declared, to expect to prevail against the Israelites to their destruction, since the power and providence of God were engaged in their behalf, and there was only one method by which they could hope to obtain even a temporary success, namely, by seducing them into wickedness and idolatry. To accomplish this he proposed that the most beautiful of the daughters of Moab should be instructed to win them over to such alliances as were expressly forbidden, and to take advantage of whatever ascendancy they could thus obtain, to

persuade them to sacrifice to other gods. The stratagem is detailed at some length by Josephus. Its lamentable success, and the punishment with which it was visited, are recorded in the Book of Numbers. In the thirty-first chapter we read, also, how the author of this base scheme terminated his life: instead of dying the death of the righteous, as he had uttered the expression of his desire to do, he fell by the sword on the plains of Midian, having returned thither, as it is supposed, on hearing how far his contrivance had proved successful.

On attentively considering this narrative, many important reflections present themselves; the limits of a discourse will only permit us to notice some of the most striking.

In the first place, How wonderful does the grace and mercy of God towards his ancient people appear! Previously to the transactions which we have been relating, they had "many a time tempted God in the wilderness, and provoked him in the desert;" they had murmured at the hardships of the way, they had rebelled against the authority of Moses and Aaron. On approaching the borders of Canaan their spies had raised an evil report of that good land; they went not up when they were bidden, and afterwards, when forbidden, went up, presumptuously, against the divine prohibition; and for these sins they had in various ways suffered chastisement—yet less than such offences had deserved, for "many a time turned he away his fierce anger from them, and did not stir up all his wrath." And now, notwithstanding so many and repeated provocations, seeing they were once more willing and obedient, with what compassion does God wait to be gracious, and delight over them in his mercy to do them good! Behold how tenderly he, who had styled himself the "God of Israel," protects their welfare, suffering no man to do them wrong, and reproving even kings for their sakes; and this instance of his favour in particular is more than once referred to as especially calculated to incite their gratitude and obedience. "Nevertheless the Lord thy God would not hearken unto Balaam, but turned the curse into a blessing unto thee, because the Lord thy God loved thee." "My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him."

In the second place, We perceive very remarkably exemplified in the history before us, the privileges of the Church. So especial was the assurance of Almighty favour and protection to the "children of the covenant" under the Mosaic dispensation! Yet those Holy Sacraments, by which Christians are made one with Christ, and knit together in holy communion and fellowship, are pledges of divine mercy and regard, certainly not inferior to any afforded the Israelites; for ours is "a better covenant, established on better promises," and, to the Christian, equally with the Jewish church, is the assurance given,— "No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgment thou shalt condemn." It is within this sacred enclosure, "walking in all the commandments and ordinances of the Lord blameless," that real security is only to be found. Are we desirous of obtaining solid prosperity, indefeasible safety,—that all occurrences shall work together for our good, and the very curses of our enemies be turned into a blessing? These

are among the promises of God to his true Church; and it is only as faithful and obedient members of the same, that we are warranted in expecting to participate therein. For to her the language is applicable with strictest truth, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! Blessed is he that blesseth thee, and cursed is he that curseth thee."

Thirdly, We learn also from this history whence our real danger arises. Not from foes without, but within. Not from enemies attacking, but from temptations persuading us. Not from the power and malice of our adversaries, but from our own evil lusts and propensities. That which is ever observable respecting the Israelites, is not only true of the Christian Church collectively, but, in an important sense, concerning every individual member of it;—that, except by temptations to sin, engaging our compliance with them, we cannot be materially injured. "Who is he that shall harm you, if ye be followers of that which is good?" With what earnestness then should we continually pray, as for that in which our whole safety and welfare depends, "Lead us not into temptation, but deliver us from evil."

Fourthly, In the punishment of the Moabites we perceive how certainly the best contrived schemes of those who are the opposers of religion shall terminate in their own confusion. It had been commanded not to molest these descendants of Lot, but that they should be suffered to remain in their own land; their repentance and conversion from idolatrous wickedness being probably hoped for, from their proximity to the Israelites, and the circumstance of their being similarly descended. But in the subsequent wars which their treachery and wickedness occasioned, the greater part of the Moabites were exterminated, and they were prohibited to the tenth generation, (which Jewish expositors interpret as a perpetual exclusion) from being admitted as proselytes to the Mosaic covenant. "An Ammonite or Moabite shall not enter into the congregation of the Lord; even unto the tenth generation shall they not enter into the congregation of the Lord for ever."

Lastly, The covetousness of Balak, which, notwithstanding his high prophetic office, turned him aside from God and hurried him to perdition, affords us an instance of warning which is frequently alluded to by the sacred writers, and admonishes against prostituting for the love of gain any of the talents which God has given us, and those especially which should be consecrated to his immediate service.

After all the apparent success of Balaam's last wicked scheme, instead of obtaining the honours and wealth of which he was greedy, he fell by the sword. Impelled by the demon of avarice, he grew bolder and bolder in transgression; from covetous inclinations he fell into presumptuous sins; from pursuing selfish designs, in opposition to the declared will of God, he became very soon a monument of daring impiety. From being a prophet of God, he fell to be a minister of Satan, a proverb and a by-word to succeeding generations. And, disappointed of those rewards, which he sacrificed so much to obtain, he perished utterly in his own corruption. "So let all thine enemies perish, O Lord! but let them that love thee be as the sun when he goeth forth in his might."

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. X.

MINOR WRITERS OF THE SECOND CENTURY.

Ἐκκλησιαστικοὶ ἀδελφοὶ τῆς ἀληθείας ὑπεργνωρίζομενοι.—Euseb. Eccl. Hist. iv. 7.

THE Father next after *Justin*, from whom any work of importance has come down to posterity, is *Irenæus*; but, during the reigns of Adrian and the Antonines, there were several writers who stood forth in defence of Christianity, and in opposition to rising heresies and abuses in the Church. Besides *Agrippa Castor* and *Ariston Pellicus*, who flourished early in the second century, Eusebius mentions *Soter*, Bishop of Rome (Hist. Eccl. IV. 23); and in another place (IV. 21.) he unites in one contemporary record the names of *Hegesippus*, *Dionysius* of Corinth, *Pinytus*, *Philip*, *Apollinaris*, *Melito*, *Musanus*, and *Modestus*. To these we may add *Palmas*, Bishop of Pontus, and *Tatian*. Three of these, *Tatian*, *Hegesippus*, and *Melito*, seem to demand somewhat more particular attention; and therefore, reserving them for a separate article, we shall devote the present to a brief record of the rest, according to the order in which they are enumerated above.

AGRIPPA, surnamed CASTOR, is spoken of as the writer of a work against *Basilides*. Jerome, in one place, makes this heresiarch contemporary with the Apostles; but Eusebius (Hist. Eccl. IV. 7.), and Epiphanius (Hær. XXXI. 2.), date his rise from the seventeenth year of Adrian, A. D. 132 or 133: and elsewhere Jerome himself (Vir. Ill. c. 21.) agrees in this date. He was a native of Alexandria; and, in the schools which he had erected in Egypt for the propagation of his doctrines, he maintained that it was a thing indifferent to eat meat which had been offered in sacrifice to idols, and that, in time of persecution, Christians were justified in apostatizing from the faith. The tenets which he advocated he professed to have received from certain prophets, *Barcabbas*, *Barcoph*, and others of equally barbarous names and dubious reality; and it is highly probable that he had dignified with these authors some of the mystic Cabala of the East. There was also a Gospel according to *Basilides*;* and he wrote a work, entitled Ἐξηγητικοί, in twenty-four books (Clem. Alex. Strom. IV.); but whether this Commentary was annexed to any of the canonical gospels, or to his own, is uncertain. Some, indeed, suppose, that the Gospel and the Commentary were one and the same book; but it should

* Origen, Hom. I. in Luc. Ἡδὴ δὲ ἐτόλμησε ὁ Βασίλειδης γράψαι κατὰ Βασιλείδην εὐαγγέλιον. Ambros. Proem. in Luc. Ausus est etiam Basilides Evangelium scribere, quod dicitur secundum Basilidem.

rather seem that the former was the same apocryphal composition which was afterwards used, with additions perhaps, by *Marcion*.^{*} Be this as it may, it is sufficient for the present to observe, that Basilides was one of the founders of the Gnostic sect; of which, as well as of early heresies in general, it will be necessary to speak more at large in the account of *Irenæus*. Of the twenty-four books above mentioned, Agrippa Castor composed a *most ample confutation*, exposing the fraud and sophistry of the imposture;† and it has been inferred, from a passage in Theodoret (*Hæret. Fab. I. 4.*), that he also wrote against Isidorus, the son of Basilides. From the ambiguity of the expressions, however, employed by Theodoret, it is impossible to ascertain whether the reply both to father and son was not contained in the same treatise; and as not a vestige of the treatise itself remains, the question is not likely to obtain a satisfactory solution.

Of ARISTON, nothing more is known than that he was a native of Pella in Syria (*Euseb. Hist. IV. 6.*); and the author of a dialogue entitled "A Disputation of Papiscus and Jason." For this last information we are indebted entirely to the testimony of Maximus, a writer of the seventh century. Jerome, however, has twice quoted the dialogue itself (*Comm. in Galat. iii. 13. Quæst. Hebr. T. II. p. 507.*); and Celsus, the Epicurean, speaks of it as *worthy rather of pity and disgust than of ridicule*;‡ but without mentioning the name of the writer. Origen recommends a candid perusal of the work, as affording in itself a sufficient answer to the Philosopher's assertion; and describes it as an argumentative refutation, founded on the Hebrew Scriptures, of the Jewish opinions respecting the Messiah. It seems, indeed, to have borne some resemblance to Justin's "Dialogue with Trypho;" and from one of Jerome's references it is manifest that it contained a reply to the widely popular objection that the Christians worshipped a crucified man. From the above cavil we may perhaps infer that the reasoning was plain, and the language simple, with a view to its adaptation to the use and the capacities of the illiterate and uninformed. But however undervalued by one *Celsus*, it was translated into Latin by another; though the translation, as well as the original, is entirely lost. The preface to the former, which is still extant, and to be found at the end of Cyprian's works, contains the following narrative of the result of the discussion:—

"Illud præclarum atque memorabile gloriosumque, Jasonis Hebræi Christiani, et Papisci Alexandrini Judæi, disceptationis occurrit: Judaici cordis obstinatam duritiem Hebræa monitione et levi increpatione mollitam;§ victricem in Papisci corde Jasonis de Spiritus Sancti infusione doctrinam. Qua Papiscus ad intellectum veritatis

* Origen, Op. III. p. 981. Ed. Benedict. Ταῦτα δὲ εἶρηται πρὸς τοὺς ἀπὸ Οὐαλεντίνου, καὶ Βασιλίδου, καὶ τοὺς ἀπὸ Μαρκίωνος ἔχουσι γὰρ καὶ αὐτοὶ τὰς λέξεις ἐν τῷ καθ' ἑαυτοὺς εὐαγγελίῳ.

† Euseb. Hist. Eccl. iv. 7. Ἰκανώτατος ἔλεγχος, τὴν δεινότητα τῆς τῶνδ' ἀποκαλύπτων γοητείας.

‡ Ap. Origen. c. Cels. iv. p. 199. Οὐ γέλωτος, ἀλλὰ μᾶλλον ἐλείους καὶ μίσους ἀξίαν.

§ With mollitam and victricem Routh understands fuisse.

admissus, et ad timorem Domini ipso Domino miserante formatus, et in Jesum Christum filium Dei credit, et ut signaculum sumeret, deprecatus Jasonem, postulavit. Probat hoc scriptura Concertationis ipsorum, quæ collidentium inter se, Papisci adversantis veritati, et Jasonis asserentis et vindicantis dispositionem et plenitudinem Christi, Græci sermonis opere signata est."

Hence it appears that *Jason* was a Hebrew Christian, and *Papiscus* an Alexandrian Jew; and that the latter was converted, and desired to be baptized, by the former. *Grabe* is of opinion that both the one and the other are fictitious characters, and the dialogue merely imaginary. On the other hand, it has been supposed that the former was no other than *Jason* of Thessalonica, mentioned in Acts xvii. 5, and Rom. xvi. 21; but such a notion is altogether irreconcilable with the date of the dialogue. From the reference to *Adrian's* edict respecting the expulsion of the Jews from Jerusalem, cited by *Eusebius*, it is sufficiently clear that it could not have been written at an earlier period than A. D. 133: and the notice taken of it by *Celsus*, the Epicurean, brings it within the first half of the second century. *Lardner* assigns it to the year 140, and *Cave* to the year 156. The request of *Papiscus* to be baptized will probably tend to the conclusion, that his antagonist was a Bishop or Presbyter of the infant Church.

With respect to the author of the Translation, nothing can now be known with certainty. From several passages in the Preface it appears that he wrote in troublous times, and therefore, according to *Cave* and *Tillemont*, before the accession of *Constantine* and the Council of *Nice*. In this opinion *Grabe* is confirmed by the mention of the *Holy Spirit* in the Preface above cited,—that appellation having fallen totally into disuse after the rise of the *Arian* heresy. Now there is a letter, cited by *Eusebius* (*Hist. Eccl.* VI. 19.), and written in the third century, which speaks of one *Celsus*, who was Bishop of *Iconium*; but there is no proof whatever that he was the writer in question. Indeed it is scarcely probable that a Greek should have been the author of a Latin translation: and there are circumstances which seem to sanction the opinion of a later date. If *Vigil*, the Bishop to whom *Celsus* has dedicated his work, was the individual who presided over the Church of *Tapsus* at the close of the fifth century, the troubles alluded to in the Preface may have been those of the *Arian* persecution, and the probability amounts to certainty. The insertion of the Preface at the end of the Works of *Cyprian* seems to indicate a belief that it was written about the time of that Father.

SOTER was the successor of *Anicetus* in the Bishopric of Rome, and the author of an Epistle to the Church of Corinth, written in the name of the brethren over whom he presided. It appears from the reply to this letter, returned by *Dionysius* of Corinth, that it was read publicly in the congregation on the Lord's day, with a view to the furtherance of the objects recommended by the writer. A similar mode had been adopted with the epistle which the Corinthians had formerly received from *Clement*; and it seems to have been the common practice in the primitive Church, to recite publicly the letters,

which men eminent for their piety and zeal addressed to the members of distant communions, not only on the Sabbaths, but on the days set apart for the commemoration either of the birth or death of the writers.

Dionysius also commends a practice which had long prevailed in the Roman Church, of sending relief to the poor of the neighbouring Church, and which had lately been extended to the brethren condemned to the mines. Hence *Dodwell*, referring these donations to the persecutions which raged throughout the Grecian States under Antoninus Pius, dates the episcopacy of Soter from the year 153. But the necessity which called for it may have equally arisen out of the calamitous commencement of the reign of Aurelius; so that there is no solid reason for departing from the opinion more generally received. Cave, and, after him, Lardner, are in favour of the year 164, for the accession of *Soter* to the See of Rome.

It has been contended that *Soter* had died in the interval between the sending of his own letter and the reply of Dionysius, in which he is called μακάριος ἐπίσκοπος. But the epithet μακάριος, though usually applied to the dead, is given to a living elder in an epistle cited in Euseb. Hist. Eccl. VI. 11; and that it is capable of such application appears from a *Scholium*, cited by Schæfer, on Arist. Plut. (p. 531. Ed. Hemsterhus. Append.) τὸ μάκαρ ἐπὶ τῶν ἀγίων λέγεται μόνον· τὸ μακάριος καὶ μακαριστὸς ἐπὶ ζώντων καὶ ἀποθανόντων· μακαρίτης δὲ ἐπὶ τῶν ἀποθανόντων μόνων.

According to Jerome (Vir. Ill. c. 27.) DIONYSIUS was Bishop of Corinth in the reigns of the Emperors Aurelius and Commodus. Eusebius, in his Chronicle, speaks of him as being in the zenith of his reputation in the 11th year of Aurelius, A.D. 171. In addition to his letter to the Romans, written during the episcopacy of *Soter*, he was the author of six other Catholic epistles, and a private one addressed to a Christian sister, named *Chrysophora*. The Catholic Epistles were sent to the Churches of *Lacedæmon*, *Athens*, *Nicomedia*, *Crete*, *Amastria*, and the *Gnossians*. From the account which Eusebius has given of these Epistles (Hist. Eccl. IV. 23.) it is sufficiently apparent that the writer was a man of considerable learning, fervent piety, ardent zeal, unremitting diligence, and of a candid and forgiving disposition. In his address to the Lacedæmonians he exhorted them to the maintenance of the true faith, and Christian peace and unity:—he rebuked the Athenians, for their defection from that high standard of Christian heroism to which they had formerly attained, and succeeded in recalling them to a sense of their duty:—to the Nicomedians he exposed the falsehood of the heresy of Marcion:—he commended the Cretans for their perseverance in the faith under the excellent government of Pinytus, their Bishop; warning them at the same time against the frauds and devices of heretical teachers:—his Epistle to the Amastrians, besides an exposition of several passages of Scripture, laid down directions for the mild and lenient treatment of those who were desirous of renouncing any sin, whether actual or heretical, into which they had fallen:—that to the *Gnossians* recommended a due attention to the infirmities

of the weaker brethren:—and that to *Chrysophora* was a spiritual lesson of advice and exhortation.

It appears from a fragment of his Epistle to the Romans, preserved by Eusebius (*ubi supra*), that even during his own life the writings of Dionysius had been corrupted, by omissions and interpolations, to the purpose of propagating heretical doctrines. “No wonder, then,” he observes, “that these apostles of the devil should have made similar havoc with the Scriptures of the Lord (κυριακῶν γραφῶν), after making an attempt upon writings which are not worthy of comparison with them.” The liberties which Marcion took with the New Testament are sufficiently notorious; and it can only be regarded as one of the immediate interventions of Providence in the preservation of Christianity, that copies of the Scriptures had now become so numerous as to render detection comparatively easy, and the eventual success of imposture by this means utterly impossible.

There is no authority for the tradition that Dionysius died a martyr.

The letter of Dionysius to the Church of Gnosus was inscribed to PINYTUS, their Bishop, as that to the Romans had been to *Soter*. To this letter Pinytus returned an answer, in which, after a just eulogium on the character of Dionysius, he requests him in some future letter to impart to his flock more solid food for their spiritual nourishment, “lest, being ever accustomed to *milky discourses*, they should grow old in childish discipline.”* Eusebius describes this Epistle as portraying, ὡς δὲ ἀκριβεστάτης εἰκόνας, the sound faith of Pinytus, his anxiety for the Church committed to his charge, his eloquence, and knowledge of divine things. Jerome also (*Vir. Ill. c. 28.*) speaks of it as a *very elegant* Epistle.

Another contemporary of Dionysius was PHILIP, Bishop of Crete, of whom he makes mention in his letter to that Church. According to Eusebius (*Hist. Eccl. IV. 25.*) this *Philip* was the author of an “elaborate work against Marcion;” and Jerome also (*Vir. Ill. c. 30.*) speaks in terms of high commendation of this Treatise. There is not a fragment of it now in existence.

In the reign of M. Antoninus, to whom he presented an Apology for the Christian Religion, flourished CLAUDIUS APOLLINARIS, Bishop of Hierapolis, in Syria. Eusebius, in his Chronicle, speaks of him under the eleventh year of this Emperor, which corresponds with A. D. 171; but as the same historian, in his *Hist. Eccl. V. 5*, alleges the authority of this Father for the deliverance and victory vouchsafed to the prayers of the Christians, in the year 174, Lardner is right, perhaps, in placing him about the year 176 or 177, though he may then, perhaps, have been advanced in life. There is no direct reference to the particular work, wherein this event, from which the

* Ὡς μὴ διατέλους τοῖς γαλακτώδεσιν ἐνδιατρέβοντες λόγοις, τῇ νηπιώδει ἀγωγῇ λάβοιεν καταγράσαντες. Compare 1 Cor. iii. 2. Heb. v. 12, 13.

suppliants are said to have received the distinctive appellation of the "*Thundering Legion*," is recorded; but we may fairly conjecture that some argument in favour of Christianity was built upon it in his Apologetic Address to the Emperor. * Among the early Patristical writers, there are none, perhaps, of whose works we have greater reason to lament the loss, than *Apollinaris*. In addition to the "Apology" already mentioned, Eusebius was acquainted with the following:—A Treatise against the Gentiles, in five books; two books on Truth; two books against the Jews; and a Confutation of the Phrygian Heresy, then only in its infancy. The work against the Jews is omitted in some copies of Eusebius, as well as in the Catalogue of Jerome; who, in *Epist. ad Magn.* 83, speaks of *Apollinaris* as having "investigated the origin of various heresies, and traced them to several systems of philosophy, from which they sprung." Theodore also speaks of him as a man of sound religion and polite literature, in reference to his works against the Montanists (*Hær. Fab.* III. 2.); and, in another place (*Fab.* I. 2.) he says that he had written against the *Severian Encratites*. His work against the Montanists is also mentioned by Serapion (an Ecclesiastical writer of the same age, and quoted by Eusebius in *Hist. Eccl.* V. 19.) under the title of *Γράμματα*: from whence it has been inferred that it was composed in an epistolary form. But this term, as *scripta* in Latin, is applicable to any kind of writings. Photius (c. 14.) had only seen three works of Apollinaris, viz. those against the *Gentiles*, on *Piety*, and on *Truth*; of which that on *Piety* is mentioned by no other writer, unless, perhaps, it formed one part of the Treatise on *Truth*, which, according to Eusebius and Jerome, was comprised in two books. Both Eusebius and Photius attribute to this Father many writings which they had not themselves seen, of which however not a vestige is now left, with the exception of two short fragments from a Treatise respecting *Easter*, which are to be found in the Preface to the Alexandrian Chronicle. Tillemont and Lardner, indeed, consider these fragments of very doubtful credit, and hesitate to ascribe them to Apollinaris, upon the single authority of a writer of the seventh century. They rather conjecture them to have proceeded from Pierius, who wrote, in the third century, a work entitled "A Discourse concerning Easter." But although Eusebius has made no express mention of this Treatise, it may still have been in the number of those with which he states that he was personally unacquainted; as was also, perhaps, the work against the *Encratites*, mentioned by Theodore. It is well known that the Paschal controversy ran high during the second century, and that Melito, Irenæus, and others, took a conspicuous part in it; so that there is no valid reason for rejecting a book on the subject from the list of a leading contemporary. From a passage in Jerome (*Vir.* III. c. 18.) it has been inferred that Apollinaris had imbibed the Millennial notions of Papias, his predecessor in the See of Hierapolis; but from another passage

* For much interesting discussion, on the subject of this curious incident, the reader is referred to Mosheim's *Ecl. Hist.* Cent. II. P. I. c. 1. § 9. and Lardner's *Jewish and Heathen Testimonies*, Vol. II. p. 15.

in the same writer (*Comm. in Ezech. xxxvi.*), in which the individual in question appears to have been considerably junior to Irenæus, there can be little doubt that Apollinaris, the Laodicean, who flourished in the fourth century, is the person intended. Of the time, and manner, of the death of Claudius Apollinaris, nothing is known.

In the time of Eusebius there was extant a Treatise of MUSANUS, addressed to some brethren, who had gone over to the heresy of the *Encratites*. In *Hist. Eccl. IV. 28*, the historian describes it as a very eloquent production; Jerome (*Vir. Ill. c. 31.*) speaks to the same effect; and Theodoret (*Hær. Fab. I. 21.*) calls the author *a defender of the Truth* against that branch of the *Encratites* called *Severians*. The work was written in the reign of M. Antoninus; and, according to Cave, about A. D. 176.

MODESTUS, about the same time, composed a work against Marcion, which is characterised by Eusebius (*Hist. Eccl. IV. 23.*) as being the most full and perfect exposition of the frauds and imposture of that arch-heretic. When Jerome wrote it was still extant; as well as some other works under the same name, which were generally regarded as spurious. (*Vir. Ill. c. 32.*) The genuine work, together with those improperly ascribed to Modestus, is now no longer in existence.

Dionysius of Corinth, in his Epistle to the Church of Amastris, mentions by name PALMAS, Bishop of Pontus. He was still in possession of the See in the year 196, and probably the author of the letter which was then written in the name of the Churches of Pontus, in relation to the controversy concerning the time of keeping Easter. See Euseb. *Hist. Eccl. V. 23*. It cannot now be ascertained, however, that he was ever an author at all.

MAYNOOTH COLLEGE.

THE sentiments expressed in the annexed petition are so perfectly in accordance with our own, and the occasion which called it forth so urgent in every point of view, that we should not be fulfilling our duty to the Protestant public were we to withhold it. The supineness with which the Church of England has seen her institutions invaded and her very existence assailed, has long been a subject of regret and surprise to her well-wishers; and earnestly do we hope that this is but a commencement of a more energetic system, and that the clergy will, for the future, keep a diligent watch, not only upon the proceedings of the papists, but of the dissenters of all denominations; for it needs no prophet to foretell that the day is near at hand, when religion will require both apostolic zeal and primitive watchfulness to preserve it in unsullied purity, and when the ministers

of the Established Church of England will be called upon to exercise the "wisdom of the serpent, as well as the harmlessness of the dove."

"The humble Petition of the undersigned Protestants, to the Honourable the Commons House of Parliament, adopted at a Public Meeting held at Freemasons' Tavern, March 19, 1831.

"That your Petitioners, in the exercise of their constitutional privileges as conscientious Protestants, approach your honourable House in the discharge of a duty which they conceive to involve a solemn obligation of fidelity to the principles which they profess—the interests of Christianity at large, and the moral and political well-being of society in Great Britain and her dependencies.

"That your Petitioners, receiving the Holy Scriptures of the Old and New Testament as their sole and exclusive rule of faith and practice, are forbidden by the plain and unequivocal testimony of those sacred authorities, to afford any support or encouragement to the propagation of doctrines, which they believe to be in express contradiction to the letter and the spirit of the inspired truths which they teach. Guided in their inquiry by the authority of that infallible standard, and fortified in the truth of the conclusion at which they have arrived by the opinions and principles of the men to whose exertions, under the blessing of God, we are indebted for the civil and religious privileges which we enjoy,—by the Articles and Liturgy of the Church of England,—and by the formularies and authentic records of every branch of the reformed community, your Petitioners believe, and are prepared to maintain, that the peculiar doctrines of the Church of Rome are in direct opposition to the letter of Scripture, hostile to the spirit of genuine Christianity, derogatory to the glory of God, and dangerous to the eternal salvation of those who are unhappily subject to their influence.

"Your Petitioners are moreover convinced, and ready to prove at the bar of your honourable House, that these doctrines are not only unchanged in their form, but unchangeable in their nature; that they bear with as fatal an influence upon the temporal and eternal interests of mankind in the nineteenth century as they did at the period preceding the Reformation; and that if an apparent modification be visible in their practical manifestation, it is a modification adopted for the unchristian and dishonourable purpose of imposing upon the ignorance of those whom it may be the interest of their professors to mislead or to pervert.

"In addition, therefore, to the guilt which the repeated declarations of Scripture attach to those who are openly or secretly engaged in the promulgation of anti-scriptural principles, your Petitioners are taught to regard, as partakers in other men's sins, all who shall be found to sanction or countenance either the principles themselves, or the persons who are employed to teach them.

"But your Petitioners in tracing the operation of that national compromise with repudiated error, which they apprehend to be involved in the sanction which has been conferred by the Government

of this country upon the teachers and doctrines of the Church of Rome, are called to notice the general effect which a compromise of such a character must be expected to produce upon the interests of Christianity at large. In this more extended view of the subject, your Petitioners, while they lament the encouragement which the emissaries of the Church of Rome are deriving from a prevalent ignorance of the religious principles of the Reformation, on one hand, and the accommodated representations of Romanism which are sedulously and successfully inculcated by its professors on the other, they would more especially direct the attention of your honourable House to the assistance which is directly afforded to the spread of these doctrines, in the shape of Parliamentary grants, to educate and maintain Roman Catholic ecclesiastics in the British empire and her colonial dependencies; a form of support which, in the judgment of your Petitioners, would appear to involve a dereliction of principle in a Christian Government, an express sanction to abrogated error in a Protestant State, and an authoritative abolition of the distinction which subsists between the doctrines of an abjured creed, and the sacred verities of the Christian religion.

"Your Petitioners, moreover, believing, as they are taught by the Word of God, that fundamental error in religion, and its necessary influence on the moral and political condition of society, is held by the immutable appointment of the righteous Governor of the Universe to be the cause of penal visitation, are not less certainly persuaded by the letter of Scripture itself, than by the facts of history, that this is especially the case with regard to that system of antichristian doctrine, superstition, and will-worship, which is embodied in the creed and practice of the Church of Rome. They cannot, with such a conviction upon their mind, entertain any other than the most painful apprehensions that the nation, which in the face of such warnings and precedents, shall make itself a party to the support of the errors of that Church, or the revival of her antichristian and intolerant pretensions, becomes, by the fact of such identity, directly implicated in her sins, and shall eventually be made to share in the judgment of her plagues.

"That in consequence of these momentous considerations, your Petitioners, as consistent Protestants, professing Christians, and advocates of the godliness which is 'profitable unto all things, having the promise of the life that now is, as well as that which is to come,' are constrained to pray that you will withhold all such grants as tend directly or indirectly to support the interests, or to propagate the faith of the Church of Rome in this essentially Protestant State; but more especially would they beseech your honourable house to discontinue from henceforward the annual Parliamentary grant to the Royal College of Maynooth. And your Petitioners, as in duty bound, will ever pray, &c. &c."

THEOLOGICAL STUDIES.

No. XIX.

REV. H. THOMPSON'S LIST.

(Continued from page 185.)

[*] Shews that the Book is added by the Author to the Lists from whence this was compiled.

The Books marked thus [†] form in themselves a Theological Library.

VII. DOCTRINES OF THE BIBLE.

1. *Theology of the Church of England.*

- †The Homilies.
 †Pearson on the Creed.
 †Burnet on the Thirty-nine Articles.
 Veneer on ditto.
 †Welchman on ditto.
 †Bp. Mant's Common Prayer.
 Hammond on the Creeds.
 ——— Defence of the Liturgy.
 Abp. Secker's Lectures on the Catechism.
 Burnet's Lectures on the Catechism.
 Abp. Wake on ditto.
 †Wheatly on the Common Prayer.
 Nicholls on ditto.
 Comber's Companion to the Temple.
 Sharp on the Rubrick.
 †Juelli *Apologia Ecclesiæ Anglicanæ*.
 Bp. Bull's Vindication of the Church of England from the Errors of the Church of Rome.
 Bp. Jeremy Taylor's Polemical Discourses, folio.
 Abp. Usher's Answer to a Jesuit.
 †Jones's Catholick Doctrine of the Trinity.
 †Waterland on the Trinity.
 Allix's Judgment of the Jewish Church against Unitarians.
 Rotheram's Apology for the Athanasian Creed.
 Waterland's History of ditto.
 Wheatly's Paraphrase of ditto.
 Lloyd's Vindication of ditto.
 Texts, several hundred, plainly proving that our Lord Jesus Christ is the Most High God, by a Presbyter of the Church of England.
 †Burton's Testimonies of the Antenicene Fathers to the Divinity of Christ.
 Bp. Bull, *Defensio Fidei Nicenæ*.
 Texts of Holy Scripture compared together, relating to the true and real Deity of the Son and Holy Ghost.
 Vindication of the Trinity, from the Works of Tillotson and Stillingfleet.
 Dr. Burgh on the Divinity of Christ.
 ——— on the Opinions of the Fathers respecting the Divinity of Christ.
 †Magee on Atonement and Sacrifice.
 Outram de Sacrificiis.
 Bp. Stillingfleet on Christ's Satisfaction.
 Abp. Tillotson on the Sacrifice and Satisfaction of Christ.
 Dr. Pye Smith's Scripture Testimony to the Divinity of the Messiah.
 Mather's Discourse concerning the Godhead of the Holy Ghost, the Third Person in the Eternal Trinity, wherein the Sentiments of Dr. Clark are considered.
 †Wall's History of Infant Baptism.
 ——— Defence of same.
 Brown's Examination of the Story of the Ordination of our first Bishops.
 Comber's Discourse on the Offices of the 5th of November, 30th of January, and 29th of May.
 Potter on Church Government.
 Bp. Morton's Episcopacy Justified.
 Bp. Hall's Episcopacy by Divine Right.
 Falkner's *Libertas Ecclesiastica*.
 Bp. Potter's and Dr. Hickes's Answer to Tindal's "Rights of the Church."
 †Scholar Armed.
 *Churchman Armed.
 *Norris's Sermon on Holy Places.
 Horbery (Dr.) on the Eternity of Hell Torments.
 †Daubeny's Guide to the Church.
 †Appendix to ditto.
 †The London Cases.

Bennett's Answer to Dissenters; or, London Cases Abridged.
 Sherlock on Error, Heresies, and Schisms.
 †Bp. Marsh's Comparative View of the Churches of England and Rome.

Sherlock's (R.) Quaker's Wild Questions, with Brief Answers thereunto.
 Leslie's Snake in the Grass, against Quakers.
 Bennett's Confutation of Quakerism.
 Tomline's Refutation of Calvinism.

2. Foreign and Sectarian Theology.

Curcellæi Opera, folio.
 Binchii Mellificium Theologicum.
 Episcopii Opera.
 Le Blanc, Theses Theologicæ, folio.
 Limborch, Theologia, folio.
 †Calvini Inst. Theologica.
 Turretini Opera omnia Theolog.
 ——— Compend. Theologiæ.
 ——— Institutiones Theologiæ.
 *†Arminii Opera.
 *Arminius, translated by Nichols.
 *†Lutheri Opera.
 *†Melanchthonis Opera.
 *†Erasmi Opera.
 Massillon's Sermons.
 Bellarmine.

Catechismus ad Parochos.
 Augsburg Confession.
 Sylloge Confessionum sub tempus ecclesiæ reformatæ editarum.
 Barclay's Apology for the Quakers.
 Racovian Catechism.
 Socini Opera.
 Crellii Opera.
 *Unitarian New Testament.
 Lawrence's Critical Reflections on the Unitarian New Testament.
 †Bp. Horsley's Charges and Answer to Priestley.
 Broughton's Dict. of all Religions.
 Rhemish Testament.
 *Doway Bible.

VIII. ECCLESIASTICAL HISTORY AND BIOGRAPHY.

Sumner's Records of the Creation.
 †Josephus, edit. Havercamp.
 †Philo Judæus.
 Mishna, edit. Surenhusii.
 †Prideaux's Connexion of the Old and New Testament.
 †Shuckford's Connexion of Sacred and Profane History.
 Spencer de Legibus Hebræorum.
 Lowman on the Ritual and Civil Government of the Jews.
 *Allen's Modern Judaism.
 †Mosheim's Ecclesiastical History.
 †——— de rebus gestis Christianorum ante Constantinum.
 Le Sueur's Ecclesiastical History.
 Dupin's Ecclesiastical History to the Seventeenth Century.
 Eusebii, Socratis, Theodoret, Evagri, Sulpitii, Rufini, Sozomenis, Valesii, Historiæ Ecclesiasticæ.
 Echard's Ecclesiastical History.
 Lardner's History of the Apostles and Evangelists.
 ——— History of Hereticks.
 Benson's History of the Plantation of Christianity.
 L'Art de Vérifier les Dates.
 Abp. Usher's Annales.
 Baronii Annales, with Pagi's Critique.

Jortin's Remarks on Ecclesiastical History.
 Fleury's Manners of the Ancient Christians.
 Dr. Cave's Primitive Christianity, 3 pts.
 ——— Lives of the Apostles.
 Bp. Jeremy Taylor's Life of Christ.
 Bp. Pearson's Annales Paulini.
 Lord King's Critical History of the Apostles' Creed.
 Vossii Historia Pelagiana.
 †Prideaux's Life of Mahomet.
 Reland on Mohammedanism.
 †Sale's Koran.
 †Father Paul's History of the Council of Trent, by Brent.
 History of the Council of Trent, by Pallavicini.
 Acts of the Synod of Dort.
 Bp. Lloyd's Historical Account of Church Government, as it was in Great Britain and Ireland when they first received the Christian Religion.
 Fuller's Church History.
 *Fox's Book of Martyrs.
 *†Burnet's Hist. of the Reformation.
 †Soames' ditto.
 Southey's Book of the Church.
 Heylin's History of the Reformation.

- Heylin's Life of Abp. Laud.
 Lewis's Historical Essay on the Consecration of Churches.
 †Strype's Lives of the Archbishops of Canterbury.
 ——— Ecclesiastical Memorials.
 †——— Annals of the Reformation.
 †Wordsworth's Ecclesiastical Biography.
 Lewis's Life of Wickliff.
 ——— Pocock.
 †Walton's Lives of Hooker, Wotton, &c.
 Bp. Bull's Life, by Nelson.
- *Stowell's Life of Bp. Wilson.
 *Southey's Life of Wesley.
 *Butler's Historical Account of the Confessions of the Roman, Greek, and principal Protestant Churches.
 †Knox's History of the Church of Scotland.
 Spotswood's ditto.
 *Lamb's History of the Thirty-nine Articles.
 †Hooker's Ecclesiastical Polity.
 †Bp. Warburton's Alliance of Church and State.

IX. ECCLESIASTICAL LAW.

- †The Canons.
 †Burn's Ecclesiastical Law.
 Grey's ditto.
 Stillington's Ecclesiastical Laws.
 †The Clergyman's Assistant.
 Johnson's Clergyman's Vade Mecum.
- Bp. Gibson on Visitations, Parochial and General.
 Ejusdem Codex Juris Ecclesiæ Anglicanæ.
 Dean Prideaux's Directions to Churchwardens.
 Hodgson's Instructions.

(To be continued.)

RELIGIOUS CONDITION OF THE JAVANESE.

[We are indebted for the interesting details which follow, to the pen of Colonel Pfyffer, of Neueek, a Swiss officer, who filled a very high and responsible situation under the Dutch government in the island of Java, from 1819 to 1827.]

THE Javanese are Mahometans, of the sect of Ali, which is avowedly less violent in character than that of Omar. Islamism was introduced into the island by the combined efficacy of persuasion and the sword, sometime about the year 1406; and was first propagated and adopted in Cheribon, through the instrumentality of Ibn Moelahna, an Arabian Sheik. The progress of the new faith was, however, but slow and difficult of accomplishment; for the zealous followers of Brahma, in no few districts, sealed their adhesion to the faith of their ancestors with the last drop of their blood; they strewed the sacred woods with their dead bodies, and fell in the struggle against superior numbers and prowess, cursing the heresy of their own brethren, many of whom had joined their Arabian and other foreign enemies in the work of extermination. Few had the courage to bear up against their wretched destiny; and these preferred to drag on their remaining days in pain and misery, exposed to all sorts of want and hardships, and doomed to the solitude of wildernesses, rather than abjure their creed for the threats and promises of Mahomedanism. The greater part of them fell victims to their religious loyalty. A few survivors of this inoffensive and once happy race, a knot of about forty families, are yet

to be found in a lonely mountain-district, in the kingdom of Bantam, where they are known by the name of *Buddahs*. They have no way swerved from the faith of their progenitors, whose graves are still extant in their immediate vicinity, and they appear to have inspired even the fanatic Mahometan with respect; for he abstains from molesting them in their peaceable asylum. It will be found, I think, that this religious convulsion has been of no advantage whatever to the Javanese. At all events, their social character has been no gainer by it, as is obvious, upon comparing the ways of this remnant of the disciples of Buddah, with their Mahometan fellow-countrymen.

Splendid remains of ancient temples in Kadoeh (the capital) and other places, sepulchres and beautiful monuments of the chisel, and the Pantons (or minstrel's) songs, which have descended from father to son, are a living evidence of the flourishing state of the arts and sciences, antecedently to the invasion of Islamism. Indeed, I heard the poor Buddahs repeatedly dwell upon the greatness and power of their former rulers; and their very sports, (the *Wayang* and *Toppeng*,) as well as very many of their ceremonies and ballads, are evidently of an ancient date.

If the pilgrimage to Mecca and Medina were prevented by casualty, and not by force, the interruption, in respect of the fate of Mahomedanism, would be of incalculably beneficial consequences. Those spots are the well-spring of Islamite fanaticism; were they once extinguished, it would not survive the blow. Like as the deadly poison of a serpent's bite instantly insinuates itself through the veins and arteries of the healthiest frame, so does the regenerated zeal of the votary diffuse itself with the velocity of lightning, upon his return from Mecca; destroying every generous feeling in its germ, and violently arresting every social amelioration in its infant effort. The meanest Javanese becomes a "Hadjee" by a journey to Mecca, wears a white or coloured turban as a distinguishing mark, acquires influence among the vulgar, and in this way raises himself to the post of a teacher, however consummate his ignorance may be.

The clergy is divided into several classes, of whom some are called *Katibs* or *Banditas* (learned in law,) and others, *Santries* (learned in divinity), or *Pangholoes* (priests). During their great fast, the faithful bring them their tenths; and to this branch of ordinary income, may be added the presents made to them on festivals, and at burials, and other religious ceremonies. Their remuneration is, after all, but inconsiderable.

Fasting is a duty enjoined by the prophet as a lively means of salvation. "Every thing has its gate," says he, "and that of religion is fasting. At the beginning of the month Ramadan, the portals of heaven are open, and those of hell closed." Now the common people, who are fond of practising outward observances to their very letter, conceive that they have religiously complied with Mahomet's injunction, by fasting from six in the morning to the same hour in the evening. The period of the Ramadan is, in truth, a season of great denial to the Javanese, for even water itself may not pass his lips; and his beloved betel,—the darling of his stomach-worship, the restorative of the hungry, the cheerer of the mournful; in a word, the inseparable

companion of his days,—lies undisturbed in some corner of his *poudok*, though honoured by many a wistful glance. At length the hour of six approaches; the dozer rubs his eyes, and starts up from his mat of straw, listening impatiently for the shrill clarion of the priest, who proclaims the fast at an end, from some neighbouring minaret. An enormous drum, pommelled with might and main, noises the glad tidings throughout the adjacent district. The poor devotee, after so painful a compliance with the law, feels called upon to make himself amends for the lost day, and fills up his time until six the next morning, with boiling, roasting, eating, and drinking.

The Javanese is an adept at the enjoyment of forbidden food. Mahomet has prohibited him from touching pork; but he is an ardent devourer of ham, by the eating of which, he alleges that he commits no sin. When he drinks sweet wine, it glides down his throat by the style of "sugared water;" red wine is swallowed under the denomination of a medicine (or *obat*); and brandy is resorted to as a sovereign cure for fevers and stomach aches. There are many, even of the priesthood, who cannot resist the temptation, and make copious inroads on these "interdicted dainties." But when they have enjoyed their fill, I have seen them shudder at their transgression, and turn away with loathing from the scene, though excusing themselves under the pretext, that "it is not in man to walk always upright."

THE ARCHDEACON OF CANTERBURY'S LETTER ON THE EDUCATION OF THE POOR.

WE request the attention of our readers to the following statement of the Archdeacon of Canterbury, which we consider to be highly important, as evincing the beneficial results of religious instruction to the poor, in the way in which it is imparted in our National Schools. We think it the more valuable, because in these times of riot and destruction, enemies and lukewarm friends are too ready to attribute to the general education of the poor, without any precise data upon which to found their opinion, the evils under which we have been, and still are suffering; and merely, as it appears to us, because it happens to present the first and easiest solution to a difficulty which they are either too indolent to trace up to its proper cause, or, if that be pointed out to them, too prejudiced to admit it. Our opinion is, that if we had had less of political economy, and more of sound Christian principle, we should have escaped the horrors of the last six months. Be that as it may, we trust the Clergy, and other managers of National Schools, will answer to this call of the Archdeacon of Canterbury; and we doubt not it will be triumphantly shewn that, so far from having been the occasion of mischief, the National Schools have materially improved the moral and religious character of the lower orders.

GENERAL EDUCATION.

To the Editor of the Kentish Gazette.

Saltwood, January, 1831.

SIR,—The melancholy increase of crime, and the more frequent disturbances in the country, of late years, having been attributed by many to the general

system of education, I conceive it to be the duty of those under whom our several schools are managed, for the satisfaction of the public, to ascertain, as correctly as we may be able, the future conduct of those individuals who have derived the advantage of 'his National System.

I beg leave, therefore, to send you a statement of those boys who have been educated at my school at Hythe, since the year 1819, and I shall be obliged to you to give publicity to that statement.

I remain your obedient servant,

ARCHDEACON OF CANTERBURY.

Boys who have been admitted, and left the Hythe National School, since Midsummer, 1819, to Christmas, 1830, a period of eleven and a half years :—

Very good character	98
Good character	94
Indifferent	29
Criminally convicted	3
Dead	11
Unknown	88
	<hr/>
	323

At present in the School 154

A RESPECTFUL SUGGESTION TO LORD KING.

MR. EDITOR,—If the papers state correctly, a most wise and truly liberal and conciliatory proposal has been made to Parliament by Lord King. According to this account, his Lordship proposes that Government should seize the clerical tithes, make out of them a liberal allowance for every incumbent, and apply the remainder to the uses of the State. Even in these days of improvement, this project startles us with its beauty and novelty. I am, however, about humbly to suggest to the noble Lord what I consider a still further improvement. The clerical tithes are not one-tenth of the property of the kingdom, even at the utmost; for the lay tithes (which are very considerable) must be added to make them so. If half measures are self-evidently condemned by the advancing intellect of this generation, what must *tenth measures* be? Let the noble Lord, then, take an ampler range,—a more liberal extent of reform. My suggestion, therefore, is this; let Government seize the WHOLE landed property of the country (the funded by and by),—let a liberal provision be paid out of this to the landlords,—and let the remainder be confiscated to State uses.

If it be asked, "What provision should be made for the land proprietors?" the wisdom of Lord King will guide us to an answer. By the noble projector's scheme, the liberal allowance made to the clergy would amount to an average of 100*l.* a-year each, (for it is known that the clerical tithes would not average 200*l.*) Now as the clerical tithes are much less than one-tenth of the landed property of the kingdom, it will follow that the rest is more than nine-tenths; hence we must give to the laity something more than nine times what the clergy receive, and if we give them ten times, the allowance would be most liberal. Let, then, the landed proprietors have 1000*l.* a-year each, and give the rest to the nation! It is true, this would reduce

Lord King's rental; but the noble Lord is too liberal and consistent to make frivolous objections.

Knowing the bigotry of your opposition to the march of intelligence, I fear you will not disclose this liberal scheme; but as I have hopes from your influence in illiberal quarters, I trust you will for once be conciliatory enough to give publication to the wishes of

A REFORMER.

COLLECTANEA.

INDIAN RELIGIOUS CREED.—They believe in one Great Spirit, the Creator and Governor of the world, on whom they continually depend, and from whom all their enjoyments flow. Although they have no public or social worship, yet they are grateful to the Great Spirit for past favours, thank him for present enjoyments, and implore from him future blessings: this they sometimes do with an audible voice, but more frequently in the silent aspirations of the heart. They believe in the doctrine of immortality and future retribution; but their conceptions on the subject are vague, and modified by their peculiar manners and habits.—*Dr. Lardner's Cabinet Cyclopædia, Vol. XIII.; being Vol. I. of the History of the Western World—United States of America.*

UNIVERSITY OF WARSAW.—The late government had effected much towards extending the usefulness of several institutions established for the benefit of this University; the valuable additions made to the library, the observatory, and the several scientific cabinets, deserve particular mention and eulogy. A preparatory polytechnic school has been opened, and normal schools for the rearing of teachers, for the elementary schools, had been set on foot in Lowiez and Pultawa. The annual sum assigned for the department of public instruction was 160,000*l.* (two millions of guilders); a satisfactory evidence that the late ministry were not among the advocates of intellectual darkness. The actual number of students at the University is 590, and the higher grammar schools are frequented by 8,682 pupils. The elementary schools amount to 28,400. The Rabbinical school established in the year 1826 has 72 scholars, and the four elementary schools have admitted 289 Israelitish pupils.

THE JESUITS.—We understand that there are at least 20,000 disciples of Loyola in Ireland; and that in one parish near Cork there are above 100, *not one of whom is registered* as required by the late law!

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Liverpool District Committee.

IN the statement of the proceedings, it may be premised, that the District Committee of this town and neigh-

bourhood, first established in the year 1816, has been favoured in its progress with all the opportunities of doing good which its friends anticipated.

The scholars, who are at present

receiving their education at the schools in union with this Committee, amount nearly to *ten thousand* children.

From the 1st of January 1830, to the 31st of December, 1830, inclusive, the following books were issued:

Bibles	899
Testaments	953
Prayer Books	2,634
Bound Books	1,512
Half-bound Books	2,931
School Books	19,034
Cards	21,050

Total 49,013

Total number of books, &c. dispersed by the Committee from May 1816, to the 31st of Dec. 1830, inclusive,

Bibles	8,442
Testaments	7,434
Prayer Books	25,402
Bound Books ..	7,261
Half-bound Books	21,090
School Books	176,733
Cards	235,218

Total 481,581

The following grants have been made during the past year, in aid of objects for which this Committee was formed. First, they have had the satisfaction of transmitting to the Parent Society a sum of *one hundred pounds*, in consideration of the loss sustained from the reduced prices at which their books are sold.

A Parochial Library has been furnished, at the request of the Ministers, for the use of the Congregation at St. Martin's Church, placed in a district where many poor are found, to whom such a gift is likely to prove useful and acceptable. And a grant of a Bible and Prayer Book for the Chapel in the Infirmary, has been gratefully accepted and acknowledged by the Trustees of that Institution. The Lunatic Asylum has also been provided with a further supply of Bibles and Prayer Books; and, by the direction of the Annual Meeting, it is intended to select such a library as may be thought likely to administer to the patients' consolation and improve-

ment. At the request of the Minister of Melling Chapel, a grant of books was allowed to his parochial schools.

The annual donation of a Bible and Prayer Book, to the children who have received their education in the Blue Coat Hospital, has this year been allowed to 69 boys and 19 girls, whose good conduct had entitled them to the recommendation of the Governors, on their leaving the institution.

The receipts exceed 1,100*l*.

Rev. P. BULMER, } Secretaries.
Rev. J. B. MONK, }

To the Report is prefixed an able digest of that of the Parent Society; and the Committee deserve well of the town and environs of Liverpool for their active exertions in the good cause.

Brentford &c. District Committee.

By referring to the Treasurer's Account for 1829, it will be seen that 25*l*. was last year transmitted to the Parent Society, and that the number of books and tracts distributed since the establishment of the Brentford Committee in 1822, amounts to 18,573, of which 2,864 have been issued during the last year; viz. 68 Bibles, 190 Prayer Books, 109 Testaments, 24 Psalters, and 2,473 bound and unbound Tracts; making an increase of 275 upon the issues of the preceding year.

The number of children within the district, receiving education gratuitously according to the principles of the established Church, and using the Society's books:

	Boys.	Girls.
Acton	60	42
New Brentford ..	107	60
Old Brentford ..	*	107
Ealing	110	53
Hanwell	49	45
Isleworth	108	84
Twickenham	89	71
	523	462

Total, 985

The number of books contained in the respective Lending Libraries of the district:

* The Boys of Old Brentford are included in the returns from New Brentford and Ealing.

Acton	18
New Brentford*	127
Old Brentford	90
Ealing	82
Hanwell	21
Heston	21
Isleworth	93
Twickenham	56
Total	508
Receipts	£93 14 2½
Payments	85 14 5½
Balance in the Treas- urer's hand ..	£7 19 9½

JOHN MORRIS, D.D., Treasurer.
Rev. J. STODDART, Secretary.

The Bury District Committee

HAVE pleasure in announcing to their friends the success which has attended their exertions during the last year. Subscriptions and donations amounted to 112*l*. The issue of Books was 7,872; viz. Bibles, 309; Testaments, 376; Psalms, 881; other Books and Tracts, 6,306.

Ripon, Masham, and Aldbro' District Society.

At the Second General Meeting of this District Society for the Propagation of the Gospel in Foreign Parts held in the Chapter-House, Ripon Minster, on Tuesday, the 25th of Jan. 1831, a most luminous Report was read by one of the active Secretaries of that district, the Rev. James Char-nock; and much do we regret that our confined limits should prevent us from giving this, as it so often does from publishing the many excellent Reports which come before us.

NATIONAL SOCIETY.—Grants of the General Committee of the National Society, voted on the 2d of March, 1831:—

Llanbadarn Trefeglwys, Cardigan	£25
High Harrowgate, Yorkshire	100
Trermeirchion, St. Asaph	40
Portishead, Bristol	50
St. John's, Southwark, conditional	60
Caerwys, near Holywell	100
Bolsover, near Chesterfield	40
St. Margaret's, Rochester, con- ditional and additional	30
Magor, Monmouthshire, conditional	60
Longdon, near Lichfield	10
Wolvercot, Oxon	35
Bradford, Yorkshire, additional and conditional	60
Hawkey, near Alton, additional	100
Catsfield, Sussex	40

£750

The Schools of one hundred and twenty places were received into Union on the application of the respective incumbents.

J. C. WIGRAM, Secretary.

THE ANNIVERSARIES OF THE FOLLOW-
ING SOCIETIES WILL TAKE PLACE AC-
CORDING TO THE RESPECTIVE DATES.

The Anniversary Dinner of the So-
ciety for Promoting Christian Know-
ledge, on Tuesday, May 17, at the
Free-Masons' Tavern.

The Public Annual Examination of
the Children in the Central School,
before the President and Committee of
the National Society, will take place
on Wednesday, May 18, at twelve
o'clock precisely, in the Central School-
room; and immediately after the exa-
mination,

The General Meeting of the Na-
tional Society, will be held in the
same place, at two o'clock.

The Annual Meeting of the So-
ciety of Secretaries, will take place at
the Central School, on Tuesday, May
17, at two o'clock; and the private

* The Secretary has been enabled to establish this Library within the last year, by voluntary contributions in his parish.

Examination of the Children, in the Central School, before the Secretaries, is appointed for twelve o'clock the same day;—also, the Members of the Society of Secretaries will dine together, at the Free-Masons' Tavern, on Wednesday, May 18, at a quarter before five o'clock. Dinner, including Wine, &c., fifteen shillings each person.

1816. Resolved, "That the *Treasurers* of all National Schools be Members *ex officio* of this Society."

1818. Resolved, "That a copy of any resolution to be proposed, be sent to the Chairman two days at least before the Meeting."

The Meeting of the Sons of the Clergy, in St. Paul's Cathedral, on

Thursday, May 19; and the Anniversary Dinner, in Merchant-Tailors' Hall, at five o'clock precisely, on the same day.

The Examination of the Children of the Clergy Orphan Society, St. John's Wood-road, on Friday, May 20.

The Meeting of the Charity Schools of the Metropolis, in St. Paul's Cathedral,* on Thursday, June 2.

The General Meeting of the Society for the Propagation of the Gospel in Foreign Parts, not yet appointed.

KING'S COLLEGE, LONDON.

THE following are some of the arrangements which we understand to have been recently determined upon:—In the "*Junior Department*," or School, the course of instruction will comprise, *Religion and Morals*,—*Greek, Latin, and French*,—*Arithmetic and Elementary Mathematics*,—*History, Geography, English Composition*, &c.; and the yearly charge will be Eighteen Guineas. In the "*Higher Department*," the regular course will extend to *Religion and Morals*,—the *Greek and Latin Classics*,—*Mathematics, English Literature, and Composition*,—*History, Logic*, &c.; but

this course may be varied according to the parent's wish, or the intended destination of the pupil; and any youth, or others, even though they may not be regularly entered as Students for the College course, will be admitted to attendance at any particular lectures, or at any special course of lectures, on certain terms. The annual expense to each Student, for the regular College course, is not to exceed Twenty-five Guineas. The arrangements for the *Medical Schools* are, we also learn, in a state of considerable forwardness, though the precise terms and courses remain to be fixed.

ANTIGUA.

IN a late publication, was noticed the arrival in this island of the Lord Bishop of the diocese, on Tuesday, the 21st of Dec. last. On the two ensuing days, his Lordship, with his Excellency the Governor, presided at the half-yearly examinations of the two National Schools in this town, supported by the funds of the Conversion Society,—that of the Boys' School taking place on Wednesday the 22d, and that of the Girls on Thursday. The children,

amounting altogether to 264, (viz. 164 boys, and 100 girls,) acquitted themselves in a highly creditable manner, greatly to the satisfaction of his Excellency and the Bishop. Their appearance, too, was such as to receive much approbation,—most of them being very neatly and appropriately clothed, in an uniform dress, supplied by the Society for Aiding the Education of Poor Children, consisting, in the case of the boys, of a blue jacket,

* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

white trowsers, and shoes; and in that of the girls, of frocks of purple stuff, with white mittens, caps, and aprons. Many of the girls appeared in white frocks, and of the boys, in neat trowsers, purchased by means of savings of their own, aided by the kind assistance of friends.

On Friday, the Bishop held a confirmation in St. Paul's Church, Falmouth.

On Christmas day, the Bishop preached in the morning to an overflowing congregation, in St. John's Church; took part afterwards in the administration of the Holy Communion; and in the afternoon, held a Confirmation, accompanying the solemnity, as at St. Paul's, with a very impressive address to the assembled candidates. After the sermon in the morning, which was partly in behalf of the Daily Meal Society, a collection was made for that charity, amounting to 46*l.* 18*s.*

On the following morning, (Sunday the 26th), the Bishop preached in the same impressive manner to an equally large congregation; and after divine service, assisted in the distribution of the Christmas dinner by the Daily Meal Society, when, besides the Society's Christmas allowance of 60*lbs.* of mutton, and 120*lbs.* of potatoes, with soup, there was also a proportionable addition of plain plum pudding, provided by private liberality. His Lordship then proceeded to the Conversion Society's School-house, to see the Sunday School, which is regularly assembled there, under the superintendence of the Rev. R. Holberton, the Rector. Both the numbers present, and their eagerness to receive instruction, as well as the progress made by many of them, were an occasion of much pleasure to the Bishop.

On Monday, his Lordship, after visiting St. Luke's Chapel early in the morning, attended divine service at eleven A.M., in St. John's Church, where, when the service was finished, the adults and children of the Sunday Schools, connected with the Church and the two Chapels of Ease, were assembled for their yearly Christmas examination, to the number of 655. The whole body of them readily, and

with great correctness, answered, by estates, the questions contained in the "Broken Catechism" throughout, and upwards of fifty read very satisfactorily in the New Testament. The children of Green Castle, connected with the Sunday School of St. Luke's Chapel, were particularly remarkable for their proficiency; a circumstance to be attributed mainly, no doubt, to the pains systematically taken on that estate, by Mr. Barnard, with the sanction and at the expense of the proprietor, Sir Henry W. Martin, Bart., to give daily instruction to the children at a suitable school upon the property.

After the examination, the Sunday School scholars were all most kindly entertained by their pastor, the Rev. H. Holberton, at the Parsonage, each of them receiving a portion of cake and beverage. At the same time the most deserving were presented by the Bishop with Bibles and Testaments, or Prayer Books, as encouragements to their exertions.

In the afternoon of the same day, the Bishop visited St. George's Church.

On Tuesday, the 28th, the Bishop, accompanied by his Honor the Chief Justice, who officiated as Chancellor on the occasion, and attended by the Archdeacon and Clergy of the island, (his Excellency the Governor, several members of the Council and Assembly, and a numerous congregation assisting by their presence,) performed the solemn and truly interesting service of consecrating the Chapel of St. James, according to the form drawn up in Convocation, in 1712, and now generally used in the Church of England. The negroes must have felt, and evidently did feel, much affected by the solemn dedication to the worship of Almighty God, of a structure erected so mainly with a view to their express accommodation, as well as by the valuable and deeply impressive advice and exhortation addressed by the Bishop from the pulpit, to them and to all present.

To the consecration of the Church succeeded that of a Burial-ground, immediately contiguous, which had been neatly enclosed for that purpose.

On the Bishop's return from the Consecration, he, with his Excellency

the Governor, went to the Society's School-house, where the children of both sexes were assembled to partake of a repast provided for them by the kind and voluntary contributions of the inhabitants of St. John's generally.

On Wednesday, the 29th, the Bishop visited the two churches in St. Mary's parish, and the School at the Old-road, recently set on foot, under the conduct of Miss Austin, for the instruction chiefly of slave children on Sundays, and during the week, with which his Lordship was much pleased. On his return, he had a similar gratification in being shown, by Mr. Briggs, the Daily School on Harvey's estate.

The same seasonable and devout solemnities as those at St. James's, took place on Thursday, under similarly interesting circumstances, at St. Luke's; when, as in the former instance, it was gratifying to observe a crowded attendance of the slaves of the neighbouring estates, their masters having given them the day for the purpose.

On the day following, (the 31st of December,) the new Church of St. Philip, and the Burial-ground attached to it, were consecrated in like manner, in the presence of a numerous congregation, in which were almost all the influential and respectable inhabitants of the parish, as well as others from a distance. A confirmation was also held during the service.

On Saturday, (New-Year's day,) the members of the Friendly Societies of St. John's, in number more than 500, with their strikingly decent and orderly appearance, walked in procession to attend divine service at the parish church, where the Bishop also attended, and addressed them from the pulpit in a suitable discourse, pointing

out the advantage of the institution to its immediate members, and the claims which it possesses, in its rules and regulations, on the confidence of the public.

In the afternoon, an examination was held of the few white children attending the parish school of St. John's.

On Sunday, the Bishop preached at St. John's in the morning; and in the afternoon, held a Confirmation at St. Peter's Church (Parham,) where he also examined into the state of the Sunday School, and was much gratified at the eagerness of the slaves, both children and adults, to receive instruction.

On Monday, his Lordship held a Visitation of the Clergy in St. John's Church. The sermon (which was impressive, affectionate, and of a most useful character) was preached by the Rev. Robert Holberton; after which, the Bishop addressed to the Clergy a most valuable charge, full of luminous information and weighty exhortation, on the various parts of a clergyman's duty, and comprising much interesting matter respecting the state of the diocese generally.

The numbers confirmed were as follows:—

In St. John's Church	106
St. Paul's	36
St. Peter's	22
St. Philip's	15
	179

This day, (January the 4th), on the presentation of his Excellency Sir Patrick Ross, K. M. G. the Lord Bishop was pleased to institute to the rectory of St. Paul's in this island, the Rev. J. B. Wilkinson, officiating minister of the said parish.

POLITICAL RETROSPECT.

DOMESTIC.—The attention of the House of Commons has been almost solely engaged by the measure of Reform, brought forward by Lord John Russell, on the first day of the month, and the bill was read for the first time

by general consent, without a division, but not until it had undergone a severe and animated, but temperate discussion of seven sittings. The provisions of it are briefly as follows: Sixty boroughs, each containing, according

to the census of 1821, a population of less than two thousand souls, are to be disfranchised; forty-seven, containing, according to the same census, less than four thousand souls each, are to return only one member each. Weymouth and Melcomb Regis, which have hitherto returned four, are in future to return only two members. The whole number of representatives thus suppressed amounts to one hundred and sixty-eight. Their places are to be partially supplied as follows:—Seven large towns, or districts of towns, now unrepresented, viz. Manchester and Salford, Birmingham and Aston, Leeds, Greenwich with Deptford and Woolwich, Wolverhampton with Bilston and Sedgely, Sheffield, Sunderland and the Wearmouths, are to return two members each. Twenty other towns, or districts of towns, now unrepresented, viz. Brighton, Blackburn, Macclesfield, South Shields and Westoe, Warrington, Huddersfield, Halifax, Gateshead, Whitehaven with Workington and Harrington, Kendal, Bolton, Stockport, Dudley, Tynemouth with North Shields, Cheltenham, Bradford, Frome, Wakefield, and Kidderminster, are to elect one member each. The Tower Hamlets, Holborn, Finsbury, and Lambeth, with their respective adjuncts, are to return two members each. Twenty-seven of the largest counties, viz. Chester, Derby, Durham, Gloucester, Lancaster, Norfolk, Northumberland, Somerset, Suffolk, Yorkshire, Wilts, Warwick, Cumberland, Northampton, Cornwall, Devon, Essex, Kent, Lincoln, Salop, Stafford, Sussex, Nottingham, Surrey, Leicester, Southampton, and Worcester, are to return two additional members each. The Isle of Wight to return one member.

IN WALES, the boroughs now returning members to have neighbouring specified places included in the franchise. Thus Holyhead is to be united to Beaumaris, Bangor to Carnarvon, Wrexham to Denbigh, Holywell and Mold to Flint, Llandaff and Merthyr Tidvil to Cardiff, Welshpool, Llanvilling, and three other places, disfranchised under the administration of Sir Robert Walpole, to Montgomery, St. David's, with Fishguard and Newport, to Haverfordwest, Milford to Pembroke, Presteign to Radnor,

and a new district of boroughs to be created, Swansea, Cowbridge, Langborne, with three other places; each of these districts are to return one member.

IN SCOTLAND, Peebles and Selkirk, Dumbarton and Bute, Elgin and Nairne, Ross and Cromarty, Orkney and Shetland, Clackmannan and Kinross, with certain appendages, are to return one member each; the other counties are to send a representative each. Edinburgh and Glasgow are to send two members each, and Aberdeen, Paisley, Dundee, Greenock, Leith, and Portobello, Musselburgh and Fisherrow, are to send one member each. The East Fife district of boroughs to be suppressed, and thrown into the county: the remaining thirteen districts of boroughs to remain, with slight alteration.

Certain changes are to be adopted both with regard to the mode of election of members, and the qualification of the electors. County members are to be chosen by resident freeholders only, whose qualification remains unaltered, but whose votes will be taken at different places within the county, so that no voter will have to travel more than fifteen miles to give his vote, and rarely so far. Tenants upon lease of twenty-one years, in South Britain, and nineteen years in North Britain, and at the annual rent of fifty pounds and upwards, to have a vote for county members. Electors for cities and boroughs, by right of freedom, to retain the same for life, if resident therein, but all persons renting houses of the annual value of ten pounds to be entitled to vote, and those only, when the former class of electors shall have become extinct. Where the number of voters shall be less than three hundred, occupiers of the stipulated amount in the neighbouring parishes or chapelries to be admitted to the elective franchise, till that number is completed. The election never to be continued beyond a poll of two days; and, to prevent the necessity of a subsequent scrutiny, all persons desirous of exercising their privilege must be registered, and a copy of this register must be deposited with the returning officer; who, by himself or his deputy, shall admit only such registered voters to poll. Electors for

towns to have no votes for the counties in which those towns are situated.

The whole number of representatives proposed to be suppressed amounts to one hundred and sixty-eight; that of new-created members one hundred and six, reducing the number of members of the House of Commons to five hundred and ninety-six. The sixty-two vacant seats are not to be considered as annihilated, but placed in abeyance, to be politically revived for other places, as the increase of wealth and population in them may render such a measure advisable.

On Monday, the 21st, Lord John Russel moved the second reading of this bill, when the discussion of its merits recommenced with more warmth than on the former reading; and, after an animated debate, the house adjourned to the next evening. The members then assembled more numerously than on any former occasion within our recollection, six hundred and nine being present. Of these three hundred and five voted for, and three hundred four against the second reading.—Majority in favour of the second reading of the bill *one*.

On the 23d of February, Lord Brougham brought into the Lords a motion for a most important reform in the Court of Chancery. The Provisions of it are briefly,—The introduction of *vivâ voce* examinations, where practicable, into the ordinary process of that court;—the assignment of the care and management of lunatics to a board, to be appointed by the Chancellor, the members of which are to be remunerated from a fund, raised by a small per centage on the lunatic's estates;—the suppression of the present lists of Commissioners of Bankrupts, and the appointment of ten Judges of Bankruptcy, whose sittings are to be permanent;—the appointment of a disinterested assignee, to act in conjunction with one elected by the creditors;—the addition of an experienced conveyancer to the present number of the Masters in Chancery, to act as conveyancing master, and decide upon cases of dubious title;—a new modification and arrangement of the Masters' Clerks, Six Clerks, and the Registrars, abolishing fees, and substituting fixed salaries, by which suitors in that court will be relieved

from a great portion of the expense and delay to which they have hitherto been subject.

The failure of the late crops in Ireland is now most severely felt;—the people, in many parts, are in a state of real starvation, and require all the assistance a generous British public can give them, to save them from perishing. Their state has excited attention, and public meetings have been already called, for the purpose of obtaining means for their relief.

The affairs of Europe, generally speaking, present a strong display of turbulence and disorder. The government of Belgium, unable to find a prince by birth, who would accept their throne, have chosen a M. Surlet de Chalignier their regent. This person had been president of their national congress since the commencement of their revolution, and headed the deputation that went to Paris, to offer the Belgic crown to the Prince of Nemours. In the true spirit of republicanism, he immediately suspended, and arrested the commander in chief of the Belgic forces, General Mellinet, on the charge that he is too popular with the troops under his command. The king of Holland has prepared to enter Luxemburgh, and the regent of Belgium has offered the inhabitants of that province military assistance. The inhabitants of Ghent have so strongly manifested their attachment to King William I., that the ruling powers have found it very difficult to keep them in check.

FRANCE.—The military preparations continue to be carried on with great activity, and the warlike feeling of the populace is displayed daily, in a variety of circumstances which accidentally occur. The government have been active to restrain this spirit, and maintain a pacific line of conduct. How far this may prevail must be doubtful, and particularly under the change of administration which has just taken place;—M. Lafitte having retired, and M. Casimir Perrier being charged with the formation of a new ministry.

POLAND.—The independent part of this ancient monarchy is displaying a spirit worthy of the best times in its history. After a diligent preparation to meet their enemies, 160,000 strong,

and commanded by Marshal Diebitch, (whose military talents have been said to equal those of the Duke of Wellington,) a series of engagements have taken place. The Muscovite general attempted to pass the Vistula, both above and below Warsaw, on the same day. The movements were anticipated by Prince Radzivil, the Polish general, and each division of the Russian army was encountered and repulsed. The division above Warsaw amounted to 40,000 men, and General Dwernichi had only 16,000 men to oppose to it, but of these a very excellent detachment of artillery formed a part; and the Russians having weakened their line by extending it, with the intention of surrounding their enemies, and cutting off their retreat to the river, General Dwernichi found himself able to break their line and repel them;—this was on the 19th of February. The following day he renewed the attack, and took eleven pieces of cannon. In these actions the Russians lost 7,000, and the Poles 2,000 men. On the 24th, Marshal Diebitch attacked the whole of the Polish posts simultaneously. 100,000 Russians are stated to have been engaged. After bravely sustaining this attack, Prince Radzivil withdrew the troops under his command into Warsaw, and cantonnments in the immediate vicinity of that city, on the left bank of the Vistula, only leaving on the right bank a garrison, in the *tête du pont* at Praga, and demolishing the suburbs,

so far as they interfered with the means of defending that post. The loss of the Russians in these several actions is estimated at 20,000 men, and 6,000 horses; and so badly is the commissariat of that army conducted, that many of the latter have perished for want of food, the scarcity of which has rendered that part of the army very inefficient. The loss of the Poles is said to amount to 11,000 men.

ITALY.—The revolution in Modena and the Papal States continued for some days to proceed; and Ancona, and all the country, to the immediate neighbourhood of Rome, joined the insurgents. In Rome itself, the revolutionary feeling of the populace showed itself so strongly, that the Pope did not dare to shew himself in public, or even to remain in the Quirinal, his usual residence, but shut himself up in the Vatican. The march of two divisions of Austrian troops (one of which has entered Modena with very little opposition, and the latter has taken possession of Ferrara and Bologna) has subdued this rebellious spirit, and the revolution in these countries may be considered as terminated, at least for the present. The Pope has returned to the Quirinal; and Rome, at the date of the last despatches, was apparently tranquil.

SPAIN.—The provinces in the south of the Peninsula, are reported to be in a state of insurrection, and Cadiz is said to have joined them.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bristol Jan. 23, 1831. | Lichf. & Cov. Jan. 23, 1831. | Winchester Dec. 19, 1830.
 Chichester . Mar. 6, 1831. | Lincoln Feb. 27, 1831. |

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Baker, John Durand		Christ	Camb.	Chichester
Bond, Nathaniel	B.A.	Oriel	Oxf.	Bristol
Briscoe, Richard	B.A.	Jesus	Oxf.	Bristol.
Buckston, Henry Thomas	B.A.	Trinity	Camb.	Lichfield
Child, Thomas	B.A.	Queen's	Oxf.	Lichfield
Clark, Charles	B.A.	Queen's	Camb.	Bristol
Cooper, Douglas	B.A.	Trinity	Camb.	Lichfield
Cooper, George Fort	B.A.	Wadham	Oxf.	Bristol
Daltry, John William	B.A.	Trinity	Camb.	Lincoln
Dodson, John	B.A.	Trinity	Camb.	Lincoln
Durant, Francis Ossian	B.A.	Worcester	Oxf.	Lichfield
Forsayeth, Robert	B.A.	Trinity	Camb.	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Fraser, George Lionel	B.A.	St. Peter's	Camb.	Chichester
Frost, John Dixon	B.A.	Cath. Hall	Camb.	Lincoln
Fryer, Charles	B.A.	St. John's	Camb.	Bristol
Galton, John Lincoln	Ex.St.	St. Edmund H.	Oxf.	Lichfield
Gambier, Samuel James	B.A.	Trinity	Camb.	Bristol
Glyn, George Lewen		St. John's	Camb.	Winchester
Gore, George	B.A.	Emmanuel	Camb.	Bristol
Green, Joseph	B.A.	Corp. Christi	Camb.	Lincoln
Hatton, John James	B.A.	St. Edmund H.	Oxf.	Chichester
Heathcote, Henry	S.C.L.	Trinity	Camb.	Lichfield
Hodgkinson, John	B.A.	St. John's	Camb.	Lichfield
Hope, Richard Mellor	S.C.L.	Trinity Hall	Camb.	Lichfield
Hughes, Joshua		St. David's	Lampeter	Bristol
Hunt, William	B.A.	Wadham	Oxf.	Lichfield
Hutchinson, Thomas	E.A.	Clare Hall	Camb.	Lincoln
Jackson, Robert	B.A.	Queen's	Camb.	Winchester
Lloyd, Henry James	M.A.	Trinity	Camb.	Lichfield
Lloyd, Thomas	M.A.	Christ Church	Oxf.	Lichfield
Lyons, T. A.	B.A.	Trinity	Dublin	Lichfield
Maitland, Thomas Henry	B.A.	Oriel	Oxf.	Bristol
Mandwell, Matthewman	B.A.	Queen's	Oxf.	Lincoln
Mant, Walter Bishop	M.A.	Oriel	Oxf.	Bristol
Mosley, Richard	B.A.	Trinity	Camb.	Bristol
Pearson, Charles Buchanan	B.A.	Oriel	Oxf.	Winchester
Phayre, Richard	B.A.	Trinity	Dublin	Lichfield
Phillips, Edward	B.A.	St. Peter's	Camb.	Lincoln
Pigott, G. G. Graham Foster	S.C.L.	St. Peter's	Camb.	Lincoln
Powell, John Welstead Sharpe	B.A.	St. Edmund H.	Oxf.	Winchester
Price, William		St. David's	Lampeter	Bristol
Roche, William	B.A.	Trinity	Oxf.	Bristol
Rooper, William Henry	B.A.	University	Oxf.	Lincoln
Ross, William Hunter	B.A.	Trinity	Camb.	Bristol
Scobell, John Samuel	B.A.	St. Peter's	Camb.	Bristol
Smith, Urban	B.A.	Trinity	Camb.	Lichfield
Turner, Power	B.A.	Pembroke	Oxf.	Lincoln
Tyacke, Richard	B.A.	St. John's	Camb.	Bristol
Vallancey, Henry Edward	B.A.	Fell. King's	Camb.	Lincoln
Vaux, Edward	B.A.	Trinity	Camb.	Lincoln
Willesford, Francis Thomas Bedford	B.A.	Exeter	Oxf.	Winchester

PRIESTS.

Adams, Thomas Burrowes	B.A.	St. John's	Camb.	Lichfield
Aldridge, James	M.A.	Exeter	Oxf.	Bristol
Allen, Thomas Lingen	B.A.	Worcester	Oxf.	Bristol
Arnold, Frederick	B.A.	Queen's	Camb.	Lincoln
Atkinson, Richard Jaques	M.A.	Queen's	Camb.	Lincoln
Bagshawe, Charles Frederick	B.A.	Corp. Christi	Camb.	Lichfield
Barker, Alleyne Higgs	B.A.	Christ's	Camb.	Bristol
Bayley, William Henry Ricketts ..	M.A.	St. John's	Camb.	Bristol
Bland, George	B.A.	Caius	Camb.	Lincoln
Childers, Charles	B.A.	Christ Church	Oxf.	Lincoln
Cove, Edward	B.A.	Worcester	Oxf.	Lincoln
Cree, John Robert	B.A.	Trinity	Camb.	Bristol
Elliott, William	B.A.	Trinity	Dublin	Bristol
Elwes, Frederick	B.A.	Pembroke	Camb.	Lincoln
Emra, John	B.A.	Balliol	Oxf.	Bristol
Evans, Daniel Warren	B.A.	St. John's	Camb.	Bristol
Fletcher, Horatio Samuel	B.A.	Queen's	Oxf.	Lichfield
Foley, Thomas Octavins	B.A.	Queen's	Oxf.	Bristol
Griffin, Henry	B.A.	Queen's	Oxf.	Winchester
Hadfield, Alfred	B.A.	St. Mary Hall	Oxf.	Lichfield
Hawksworth, John	M.A.	Trinity	Dublin	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hecker, Henry Tensh	B.A.	Trinity	Oxf.	Bristol
Hill, John	B.A.	Brasenose	Oxf.	Lichfield
Holden, James Richard	B.A.	Christ	Camb.	Lichfield
Jennings, Midgeley John	B.A.	Fell. of Christ's	Camb.	Lincoln
Luckock, Thomas George Mortimer ..	B.A.	St. John's	Camb.	Lichfield
Mawdesley, Henry Worsley	B.A.	Emmanuel	Camb.	Lincoln
Middleton, John Empson	B.A.	Trinity	Camb.	Lincoln
Mills, John Pritchard	B.A.	St. Edmund H.	Oxf.	Bristol
New, Francis Thomas	B.A.	St. John's	Oxf.	Bristol
Packe, Augustus	B.A.	Christ	Camb.	Lincoln
Paull, William	B.A.	St. John's	Camb.	Lincoln
Payn, Thomas	Lit.			Winchester
Raymond, William Francis	B.A.	St. Peter's	Camb.	Bristol
Sandys, Claudius	B.A.	Queen's	Camb.	Lincoln
Sheppard, John Revett	B.A.	Caius	Camb.	Winchester
Sneyd, Henry	B.A.	Brasenose	Oxf.	Lichfield
Twigger, Joseph	B.A.	Brasenose	Oxf.	Lichfield
Vyner, William Phillips	B.A.	Brasenose	Oxf.	Lichfield
Webb, William	B.A.	Trinity	Camb.	Lichfield
Willis, Arthur	B.A.	Trinity	Camb.	Lichfield
Wither, Lovelace Bigg	M.A.	Oriel	Oxf.	Winchester
Woods, Henry Horatio	M.A.	Emmanuel	Camb.	Winchester
Young, John	M.A.	Trinity	Camb.	Lichfield

Deacons, 51—Priests, 44—Total, 95.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Bagnall, Henry	Lect. of Walsall, Staffordshire.
Heawood, E.	Mast. of Grammar School at Seven Oaks, Kent.
Porter, Joseph	Lect. of St. John's, Bristol.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bartholomew, John ..	Morchard Bishops, R.	Devon	Exeter	R.H. Tuckfield, Esq.
Biddulph, John	Lillington, V.	Warwick	Lichfield	M. Wise, Esq.
Brett, John	Woolferton, R.	Norfolk	Norwich	H. H. Tenley, Esq.
Carlos, James	Wangford, P. C.	Suffolk	Norwich	Earl of Stradbroke
Carr, James	Durham, St. Giles, P. C.	Durham	Durham	Marq. Londonderry
Childers, Charles ..	Mursley, R.	Bucks	Lincoln	Hon. Selina Childers
Chisholm, Geo. D.D.	Hammersmith, St. Peter, C.	Middlesex	London	V. of Fulham
Cove, Edward	Thoresway, R.	Lincoln	Lincoln	Lord Chancellor
Dicken, A. D.D.	Norton, R.	Suffolk	Norwich	St. Pet. Coll. Camb.
Fardell, Thomas	Boothby Pagnall, R.	Lincoln	Lincoln	J. Fardell, Esq. M.P.
Garratt, Thomas ..	Talk, C.	Stafford	Lichfield	V. of Audley
Glover, George ..	{ Archd. of Sudbury	Norfolk	Norw.	{ Bp. of Norwich
	{ and Cromer, V.			{ Bp. of Ely
Henderson, Thomas	{ and South Repps, R.	Essex	London	{ Chanc. of D. of Lanc.
	{ to Gayton, V.			{ Bp. of Norwich
King, Robert Jarrold	{ Messing, V.	Norfolk	Norwich	{ Bp. of Ely
	{ to Colne Wake, R.			{ Preb. of Painscastle
Lewis, Edward	Llandbedr Painscastle, P. C.	Radnor	St. Dav.	{ in Coll. Ch. of Brecon
Lloyd, T.	Llanwair Orledyn, R.	Cardigan	St. David's	Bp. of St. David's
May, James Six	Herne, V.	Kent	Cant.	Abp. of Canterbury
Salmon, George	Shustock, V.	Warwick	Lichfield	Lord Chancellor
Watson, J. Burges ..	Norton, V.	Herts	London	Joseph Watson, Esq.
Wellington, William.	Upton Helion, R.	Devon	Exeter	Rev. W. Wellington
White, Henry Weir	{ Bodearn, P. C.	Anglesea	Bangor	{ Jesus Coll. Oxf.
	{ to Dolgelly, R.			{ King, as Pr. of Wales

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Allen, Williams ..	{ Llanfihangel Isternlle- wyrne, R.	{ Monm.	Llandaff	E. of Abergavenny
	{ and Hay, V.	Brecon	St. David's	Sir E. Williams, Bt.
Belgrave, G. D.D. .	{ Cockfield, R.	Suffolk	Norwich	St. John's Coll. Camb.
	{ and Stebbing, V.	Essex	London	Thomas Batt, Esq.
Heath, Joseph ..	{ Mast. of Lucton School and Lucton, C.	{ Hereford	Heref.	{ Gvs. of Lucton Sch. { Bp. of Hereford
	{ and Wigmore, V.			
Layton, William ..	{ Helmley, V.	{ Suffolk	Norwich	Lord Chancellor
	{ & Ipswich, St. Matthew, R.			
Maydwell, John ..	{ Boothby Pagnall, R.	Lincoln	Lincoln	J. R. Litchford, Esq.
Oldham, Thomas ..	{ Doverdale, R.	Worcester	Worcester	Rev. Geo. Thomas
Roberts, T. Griffith	{ Dolgelly, R.	{ Merion.	Bangor	King, as Pr. of Wales
	{ and Llanaber, R.			
Smith, Samuel	{ Dry Drayton, R.	Camb.	Ely	Rev. S. Smith, D.D.

Name.	Appointment.
Linley, Ozias Thurston	Fell. of Dulwich Coll.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

In Convocation, the Rev. Dr. Hawkins, Provost of Oriel College, has been nominated a Perpetual Delegate of Privileges, in the room of the late Dr. Blackstone.

In Convocation, George Robert Michael Ward, M. A. Fellow of Trinity College, and Barrister at Law, has been nominated, by letters patent from the Chancellor, Deputy Steward of the University, in the room of the late Dr. Blackstone, Principal of New Inn Hall.

The following gentlemen have been nominated Public Examiners:—

In Literis Humanioribus.

The Rev. Dr. Cramer, Principal of New Inn Hall.

The Rev. Mr. Hampden, Oriel Coll.

The Rev. Mr. Carr, Fell. of Balliol Coll.

James Garbet, M. A. Fell. of Brasenn. Coll.

In Disciplinis Mathematicis et Physicis.

The Rev. Mr. Powell, Oriel Coll.

The Rev. Mr. Saunders, Stud. of Chr. Ch.

The Rev. Mr. Walker, Wadham Coll.

At a Convocation holden for the election of a Vinerian Scholar, in the room of Mr. Giles, of Corpus Christi College, who had resigned, the Candidates were Francis Povah, Student in Civil Law, and Fellow of St. John's College, and Charles Lewis Cornish, Fellow of Exeter College. The numbers were—

For Mr. Povah, 144—Mr. Cornish, 54. Whereupon Mr. Povah was declared to be duly elected, and was immediately admitted by the Vice-Chancellor to the Vinerian Scholarship.

The Examiners appointed to determine the Ireland Scholarship, have signified to the Vice-Chancellor that they had elected Thomas Brancker, Scholar of Wadham.

The following gentlemen have been elected Scholars of Corpus Christi College: Gloucester, Theophilus Pelley; Diocese of Exeter, H. Spencer Flight, and Charles Barnes.

Henry Goldney Randall, Commoner of St. John's College, has been elected Michel Scholar of Queen's College.

Mr. Thomas Chaffers Campbell, Mr. B. A. G. Hulton, and Mr. Edward Bale, have been elected Scholars of Brasenose College.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. E. Leslie, Christ Church. Gr. Comp.

MASTERS OF ARTS.

Rev. Wm. John Chesshyre, Balliol Coll.

Rev. John Hartley, St. Edmund Hall.

Charles A. Heurtley, Scholar of Corpus Coll.

Rev. Wm. Waldegrave Park, Balliol Coll.

John Thomas Graves, Oriel Coll.

John Leach, Brasenose Coll.

BACHELORS OF ARTS.

Thomas Case, Worcester Coll.

William S. Davenport, Pembroke Coll.

Wm. Edw. Hume, Chr. Ch. Grand Comp.

Thomas James Longworth, Jesus Coll.

William Bromehead, Schol. of Lincoln Coll.

Francis Turnor James Bayly, Schol. of Pembroke Coll.

Rev. Andrew Sayers, St. Mary Hall.

MARRIED.

At Sutton Bonnington, Nottinghamshire,
the Rev. T. Grantham, Fellow of Magdalen

College, and Rector of Bramber - cum -
Botolph, Sussex, to Lucy, youngest daughter
of J. Orme, Esq., of Sutton Bonnington.

CAMBRIDGE.

ELECTIONS.

The Rev. Thomas Jarrett, M. A. Fellow
of Catharine Hall, has been elected Professor
of Arabic, in the room of the Rev.
S. Lec, B. D. now Regius Professor of
Hebrew.

Mr. Thomas Sanders, Scholar of King's
College, has been elected Fellow of that
Society.

Messrs. L. Shadwell, B. A. Wm. Martin,
B. A. and C. Whitley, B. A. have been
elected Foundation Fellows of St. John's
College, and Mr. T. Overton a Platt Fellow
of the same Society.

Mr. James Hildyard, of Christ College,
has been unanimously elected University
Scholar on Dr. Battie's foundation.

Bell's Scholarships.—The election has
been determined as follows:—

Henry Alford, Trinity Coll. of the 3d year.
G. J. Kennedy, St. John's Coll. } 1st year.
E. T. Vaughan, Christ's Coll. }

The following gentlemen have been
chosen Scholars of Queen's College, their
names being arranged according to the
order in which they stood at the last
general examination for Scholarships:—

Main	Coward	Wilkins	Breese
Kelland	Wilkinson	Barber	Price.

PRIZES.

The Chancellor's gold medals for the
two best proficient in classical learning
among the Commencing Bachelors of Arts,
have been adjudged to Joseph Williams
Blakesley, of Trinity College, and William
Henry Hoare, of St. John's College.

CLASSICAL TRIPOS, 1831.

FIRST CLASS.

Ds. Kennedy, Trin.	Ds. Walsh, Trin.
Selwyn, Joh.	Chatfield, Trin.
Blakesley, Trin.	Hoare, Joh.
Johnstone, Caius	

SECOND CLASS.

Ds. Whiston, Trin.	Ds. Whytehead, Joh.
Minty, Caius	Sheppard, Trin.
Spedding, Trin.	Venables, Em.
Worledge, Trin.	Dashwood, } Tr.
Shadwell, Joh.	Harrison, } & Cai.

THIRD CLASS.

Ds. Fell, Pet.	Ds. Vawdrey, Joh.
Dawes, Corp.	Swann, Em.
Evans, Qu.	

GRACES.

A Grace to the following effect unani-
mously passed the Senate:—

"To petition the King that, if it should
be his Majesty's pleasure to comply with
the prayer of a Petition lately presented
to his Majesty for a Charter to incorporate
under the title of 'the University of Lon-
don,' the proprietors of an Institution
recently founded there for the general
advancement of literature and science, a
clause may be inserted declaring that no-
thing in the terms of the Charter is to be
construed as giving a right to confer any
academical distinctions designated by the
same titles or accompanied with the same
privileges as the degrees now conferred by
the Universities of Oxford and Cambridge."

A Petition against some of the provisions
in the Ministerial Reform Bill was pro-
posed in the Senate on Monday, March 21,
and carried by a considerable majority,
the numbers being for the petition, Non-
Regents, 48, Regents 43—91; against it,
Non-Regents 29, Regents 24—53: ma-
jority 38.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

The Rev. Thomas Burnett, Christ's Coll.

DOCTOR IN CIVIL LAW.

The Rev. J. H. Humphreys, Trinity Hall.

BACHELOR IN DIVINITY.

Richard Cattermole, Christ's Coll.

HONORARY MASTERS OF ARTS.

Lord Ernest Augustus Charles Brudenell
Bruce, Trinity Coll. son of the Marquis
of Aylesbury.

The Hon. Francis Arther Gordon, Trinity
Coll. son of the Earl of Aboyne.

MASTERS OF ARTS.

Rev. William Myall, Catharine Hall.
Anthony Egerton Brydges, Trin. Coll.
Robert Sutton, St. John's Coll. Comp.

BACHELOR IN CIVIL LAW.

Rev. E. P. Denniss, Trinity Hall Comp.

LICENTIATE IN PHYSIC.

William Penrice Borrett, Caius Coll.

BACHELOR IN PHYSIC.

Thomas Palmer Parr Marsh, Caius Coll.

BACHELORS OF ARTS.

Arthur Borron, Trinity Coll.

Henry Alfred Pitman, Trinity Coll. Comp.

William Borlase, St. Peter's Coll.

W. Wheeler Webb Bowen, St. Peter's Coll.

John Bywater, St. John's Coll.

Charles Lowndes, Trinity Coll.

James Burdon Clyde, St. John's Coll.

Alfred Newby, St. John's Coll. Comp.

James Cottle, Catharine Hall.

Edmund Frederic Smith, Christ's Coll.

Robert Holbeach Dolling, Trinity Coll.

The Rev. Henry Cotton, D.C.L. of Christ Church, Oxford, has been admitted *ad eundem* of this University.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Feb. 21, Dr. F. Thackeray, the Treasurer, being in the Chair. Various books were presented to the Society, among which were three volumes of the *Correspondance Mathematique et Physique*, published by Mr. Queletet of Brussels, and presented by him; Dr. Morton's *Travels in Russia*, from the author, and a Russian dictionary presented by the same gentleman; Mr. Jones's new work on *The Distribution of Wealth*, from the author; the second edition of the first volume of the translation of Niebuhr, from the translators. The following presents to the Museum were also announced:—several skins of birds and a collection of insects from China, presented by the Rev. G. Vachell; a collection of foreign insects, by J. G. Children, Esq.; and two specimens of char from Wales, by W. Yarrell, Esq. A Daniel's hygrometer was presented by R. W. Rothman, Esq. Fellow of Trinity College. W. Swainson, Esq. well known as an ornithologist, was elected an Honorary Member.—A paper was read by Professor Airy, "*On the Nature of the Rays formed by the Double Refraction of Quartz*;" of which the following is an abstract:—

It is well known to those who have followed the recent discoveries respecting the properties of light, that the phenomena exhibited by quartz are very different from those in any other substance of similar crystalline character—as, for instance, calc spar. Thus when exposed to *plane-polarized* light, a plate of calc spar exhibits a series of rings of which the colours commence from Newton's black at the centre; and these rings are intersected by a black cross: quartz, on the other hand, displays a series of rings, the central point of which exhibits a colour different according to the thickness of the plate: there is no cross,

but at a distance from the centre rudiments of black brushes begin to appear. Again, in the case of calc spar, on turning the analysing plate, the rings change in colour, but are always circular, and of unchanged dimensions. On turning the analysing plate in the experiment with quartz, the rings become square figures, with a curious defect of symmetry, and dilate or contract continually. If we put together a plate of right-handed and a plate of left-handed quartz in the same apparatus, we obtain a most singular and beautiful appearance, consisting of four coloured spirals cutting a number of concentric circles.

On exposing these substances respectively to light *circularly-polarized*, the appearances are still more remarkable; calc spar exhibits rings dislocated at each quadrant, with a grey cross; while the colours in quartz are seen in the form of two spirals inwrapping each other, with no black or grey cross.

Professor Airy, after describing these phenomena, the most striking of which are new, proceeded to state and develop the hypothesis which they have suggested to him, of which the main point is this, that the two rays in quartz are *elliptically-polarized*, one to the right, the other to the left; the major axes of the ellipses being respectively in and perpendicular to the principal plane. Calculations founded on this supposition represent, with a very close agreement, the very various and complex phenomena which have been noticed; and, what is more remarkable still, they not only coincide in the general facts, but lead also to deviations from symmetry, such as are observed to exist in the figures.

After the meeting, Professor Airy exhibited, 1st, a model to illustrate Fresnel's idea, that circularly-polarized light is formed from plane-polarized (when the plane of polarization is inclined 45° to that of total internal reflection), by retarding the undulations perpendicular to the plane of reflection by one quarter of an undulation, and that double such a retardation shifts the plane of polarization 90° , which was also shewn to be the fact with Fresnel's rhomb.

2d. A new polarizing machine, the advantages of which are, that complete rings may be seen with a very small specimen; that by placing the specimen in another position, the macted structure may be very well seen; that circularly-polarized light may be used as well as plane; and that lamp-light may be used as well as day-light.

3d. An attempt to exhibit the coloured rings by the light of heated lime; which

succeeded so far as to shew the practicality of this application.

A meeting of the Philosophical Society was held on Monday evening, March 7, the Very Reverend the Dean of Peterborough, the President, being in the chair. The following presents were laid on the table: a pair of the Scaup Duck (*Fuligula Marila*), by the Hon. Richard Neville; an egg of the Cayman, presented by Dr. Jermy; and an egg of the Great Bustard, found in Cambridgeshire, presented by Mr. Barron. A paper was read by R. Murphy, Esq., Fellow of Caius College, on the general solution of equations. After the meeting, the Rev. R. Willis, of Caius College, exhibited a number of experiments on the transverse and longitudinal vibrations of strings, membranes, and solid bodies, illustrative of the recent researches and discoveries of M. Savart.

A meeting of the Philosophical Society was held on Monday evening, March 21, Dr. F. Thackeray, the treasurer, being in the chair. A paper, by Mr. Miller, of St. John's College, was read—On the elimination of the time from the differential equations of the motion of a point, acted upon by a central force, and affected by disturbing forces, or by the resistance of a medium. A paper, by the same gentleman, was also read, containing determinations of the form and measurements of the angles of several artificial crystals; viz. sulphuret of nickel, borate of potassa, nitrate of ammonia, carbazotic acid, carbazotate of potassa, benzoic acid, nitrate of silver and ammonia, and sulphate of copper and ammonia. The latter compound appears, by comparison with measurements of Mr. Brooke, to be isomorphous or plesiomorphous with respect to various other double sulphates; viz. the sulphates of ammonia and magnesia, of nickel and potassa, of nickel and zinc, of potassa and magnesia, and of copper and potassa. After the meeting, Mr. Willis exhibited a machine constructed for the purpose of illustrating the motions of the particles of fluid in which undulations of various kinds are single or jointly propagated.

A dinner was given on Wednesday, March 9, in the Hall of Christ's College, by the Master and Fellows of that Society, to the Lord Bishop of Lincoln, on the occasion of presenting his Lordship with a piece of plate as a testimony of their regard, upon his recent resignation of the Mastership of the College. A great number of the most distinguished members of the University were present.—The plate was presented with an appropriate address from the present Master, Dr. Graham, on the part of himself and the Fellows, expressive of their high and affectionate esteem of his Lordship's talents and virtues. The Bishop returned his acknowledgments in a speech of great eloquence and feeling; expressing the regret he felt upon quitting a Society with which he had been so long and happily connected. In the course of his speech, his Lordship took occasion to mention the gratification he had recently received from an address presented to him on his resignation of the Mastership by the Undergraduates of the College, as a testimony of their attachment and respect.—The plate presented to his Lordship is a candelabrum of great beauty and magnificence, and bears the following inscription:—

JOANNI . KAYE . S.T.P.
Præsuli . Lincolnensi .
Collegii . Christi . quod . per . annos . triginta .
Alumnus . Socius . Magister .
Virtute . sua . ac . doctrina . illustraverat .
Magistratum . deponenti .
Observantiæ . ergo . ac . amoris .
Collegii . Christi . Socii .
A. D. MDCCCXXX.

MARRIED.

At St. Nicholas, Whitehaven, by the Rev. A. Huddleston, M. A., the Rev. Thomas Williamson Peile, B. A., Fellow of Trinity College, and Minister of St. Catherine's, Abercrombie Square, Liverpool, to Mary, only child of the late James Braithwaite, Esq., of Whitehaven.

NOTICES TO CORRESPONDENTS.

"St. Chad" and "Nathanael" have been received.

"T. L." is under consideration.

We fear the proposed papers of our fair friend, "D. T. S." would not exactly suit our Miscellany.

Our ardent friend at Bridgewater shall, if possible, be gratified with two others shortly. Should any of our friends possess "Lists of Books," which we have not already published, they would oblige us by forwarding them, that we may continue our series for a few numbers longer.

Our numerous other Correspondents shall appear as soon as possible.